

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., September 27, 1923

NEW SERIES
VOLUME XXV, No. 39

Brother J. H. Newton reports eight members received at Electric Mills on a recent visit. They will soon get a pastor and press the work.

The moral forces in Memphis seem to have won their fight against Sunday movies, and these institutions for the entertainment of feeble-minded will have to confine their operations to six days in the week.

Oklahoma seems to have a swashbuckling Mussolini for a governor, who has taken the administration of justice out of the hands of the courts and undertaken the job of running the country with soldiers.

The B. Y. P. U's. of the state have been getting ready for a canvass of the field to secure subscriptions for the Baptist Record. If your union doesn't get the work done in September, then finish it up in October.

Pastor W. R. Haynie baptized 41 at the close of his meeting at Lecompte, La. Twenty-seven were received by letter and others joined other churches. The pastor preached and Mr. Clifford Jones led the singing.

Brother T. J. Latimer has accepted the call to Port Gibson and will soon be on the field. He was pastor for a while in Missouri after graduating at Mississippi College and comes back to the state after two years at the Louisville Seminary.

The First church of Shawnee, Oklahoma, of which Dr. J. B. Lawrence is pastor, has a service for the junior congregation every Sunday morning at the same time the older people have theirs. They also have their prayer meeting separate on Wednesday evening.

Somebody makes the suggestion that the nominating committee of our State Convention be appointed a year before its report is to be made that they may study the field and make deliberately the best selections. It is certainly worth considering. It might enable them to select men for boards without going to college presidents, for example, and asking them who they want put on their boards. Some people thought it was a great day when we got away from self-perpetuating boards, but the case is not improved if a man at the head of an institution picks the board and selects only such as will do as he pleases, or allows him to do so. No "references to reflections" here, but simply a situation to look into.

The reporter for Collier's who kissed the Pope's ring seems to have been quite "bumfusticated", from his report of the interview, published September 1st. He says: "We were told that on entering the study we should genuflect at the door and then, having crossed the room to where the Pope sits at his desk, kneel on both knees while he gave us his ring to kiss. This is the invariable procedure, and applies equally to Protestants and Catholics; anyone who does not care to pay this honor does not see the Pope. It is not personal: it is a homage to an office. The Pope is not a person—he is an office, and the homage has nothing to do with any religion. Catholic, Protestant, and Jew alike give it." If it is not personal but official, how can it be that it has nothing to do with religion? In the name of common sense what does it have to do with?

Louisiana Baptist College is said to have had the best opening in its history.

Dr. J. L. Vipperman, once pastor at Columbus, has recently accepted the charge of Southside church, Spartanburg, S. C.

Pastor C. T. Johnson, who recently resigned at Liberty, has accepted the call to Marks and will begin his work there October 1st.

The New Albany church has begun work on a new building to cost \$60,000, and to contain 62 Sunday School rooms. Pastor Gaston W. Duncan has the co-operation of a building committee composed of some of the best men in the state.

Dr. F. C. Flowers tells in the Baptist Message of a recent visit to Crystal Springs and hearing the pastor in his sermon commend special articles in the Record on stewardship. The pastor's wife did the same in the Sunday School class. This is a good way to make sure that a good thing is not wasted.

More money was spent for admission to a brutal prize fight recently in which two bloody animals knocked one another about, than will be given for missions by almost any denominational state group in America. Church members and preachers are said to have been deeply interested in it. When will our people put as much energy into promoting the work of the kingdom?

We pause from proof-reading long enough to say that an expression which we had hoped was obsolete has bobbed up several times lately. It is "Rev. Smith" or "Rev. Jones", or "Rev. Somebody Else". We are not much on the "Rev." anyway, but if you have to put that handle on anybody's name, always put in his Christian name, or his initials along with it, such as "Rev. John Smith." Why so? Don't know. But that's the way to write it.

Pastor J. F. Mitchell reports eleven additions to Shiloh church, Calhoun county, ten of them by baptism. He says that Brother J. H. Hodges of Houston, who assisted him, is a forceful preacher and a lovable man, and we need men of his kind. At Vardaman Brother Mitchell was assisted by his son, A. T. Mitchell, where there was a great revival. Twenty-one were added to the church, 17 of them by baptism. The work goes forward at both churches.

Baptists of Mississippi have to face in the next few months the most serious situation our missionary, benevolent and educational work has ever encountered. It is no time to slacken in interest or fail in courage. The crop conditions are confessedly bad. Will we lie down under difficulties or rise to meet them heroically? The place to meet the enemy is along the road he is marching. The best suggestion that has been made for keeping our denominational work from suffering is that our people "sell what they have and give". The plan on page 16 of last week's Record can be carried through to victory. See the same page this week, and then get your corn or potatoes or molasses or chickens in line for the Lord's service. Mississippi is a state of farmers. So was ancient Palestine. They brought, and we can bring the fruits of the ground to the service of God.

Americans were asked for five million dollars to help Japan after the earthquake, and over eight millions were subscribed.

We are publishing in this issue a list of the Associational Organizers, who will direct the fall program in the various associations.

Dr. B. C. Henning of the Home Board has recently published two good tracts, "The Threefold Field" and "The Mission Field of the World".

We still have on hand a few dozen copies of the Stewardship Number of the Record. They will be mailed to anyone who can use them to advantage.

Mr. E. C. Williams, formerly of Collins, Miss., has begun his work at Business Manager of the Baptist Bible Institute in New Orleans. The session opened with a great attendance last week.

Brother H. B. Price of Tunica has resigned to accept the work of Enlistment Missionary of the Convention Board. His field will be the Sixth District, and he will begin the work October 1st, locating at McComb.

Pastor B. C. Cook has resigned at Coffeerville after a year of service. In this time 26 members have been added to the church, nine of them by baptism; extensive improvements have been made in the pastor's home and a part of the money raised for a new church building.

T. H. Lipscomb in the Southern Methodist says: "I have touched the lives of ten thousand students in state and church schools within the past ten years, and not one have I found drifting into unbelief, except where his intellectual pride was aroused by professors who taught him thus to doubt and sometimes ridicule."

Occasionally brethren get fearfully wrought up about the doings of some free lance Baptist who seems to be shaking the foundations under our denominational work. We are reminded of the story of the Negro who explained that he did not shoot the deer which passed in twenty feet of him, because he knew the buck would kill his fool self if he just let him alone. Make your application.

Brother R. A. Kyle says that Pastor B. C. Cook, who has resigned at Coffeerville, has done a splendid work and the church is sorry to give him up. Besides a \$400 improvement in the parsonage, \$4,300 have been subscribed for a new church. The pastor has proven a fine leader for young people and has shown a deep interest in the lost. It was necessary for him to seek a field giving better support to his family.

A Unitarian minister of Indianapolis says: "William Jennings Bryan is right in his belief that the teaching of evolution undermines the foundation of the orthodox church. While we believe Mr. Bryan is wandering in the biological darkness of pre-Darwinian days, we also believe he is right in recognizing that a belief in evolution attacks orthodox Christianity at a vital center. The one foundation of the orthodox church is the belief in the fall of man, necessitating an atonement through the sacrificial death of Christ. Remove that foundation, and the whole edifice crumbles."

THE ALLIANCE SERMON

Preached at the Baptist World Alliance, in Stockholm, Tuesday, July 24,

By Rev. George W. Truett, D.D.

Pastor First Baptist Church, Dallas, Texas

The representatives of more than 11,000,000 Baptists felicitate themselves that they are privileged to gather in this Baptist World Alliance, in the strategic and commanding city of Stockholm. Baptists are here gathered from the various nations of the earth to take counsel with one another concerning their common work as the followers of Christ. It is a joyful privilege to greet fellow Baptists from Sweden, and from every other country of Europe; and from Britain and all her far-reaching provinces; from China and Japan and Africa and from the islands of the sea, and from all sections of the Americas.

Baptists have thus come apart from every quarter of the globe to get a commanding vision of the world and to seek for a fresh endowment of superhuman power for their world task. It is quite a different world from what the messengers to this Alliance faced at its last meeting in Philadelphia in 1911. These recent years have experienced one of the greatest tragedies, if not the greatest, in all history. The whole world has been shaken to its foundations by the Great War. We need only to remind ourselves of the millions of graves made by the war, of the financial burdens it has imposed, both upon the present and the future, of the pitiful sufferings and sorrows that have come to many lands, and of the tremendous changes that have come to all, to realize how acute is the world's need of divine help at this hour. The instability of reconstruction, the philosophies of terror and hate, industrial unrest, social discontent, the strife of classes, racial prejudices, national and international misunderstandings, disregard in many sections for constituted authority, sorrow and weariness and overwrought nerves in a high-powered world, all send their echoes around the world and suggest how great is our need for a wisdom and a power infinitely greater than our own. Such power is indispensable in order that the Christian religion may be made a triumphant reality in our own lives and, through us, in the life of a sorely stricken world.

Have we an adequate message for mankind in this troubled hour? Will it be said of us as it was said of Issachar, that we were men who had understanding of our times to know what Israel ought to do? Have we a gospel dynamic that is completely adequate for the world situation today? With unfaltering conviction we answer that we have. Paul was not overwhelmed in the presence of a sinning, suffering, morally bankrupt world. He had a remedy that civil government and material prosperity and science and invention and trade and legislation and learning were all unable to provide. He had the Gospel of a divine Savior and Lord. Paul staked his all on that Gospel and was triumphant in his faith. Note his sublime declaration: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Paul made this sublime confession when it meant loss of friends, separation from his family, finally, the loss of his own life. Was Paul justified in his course?

Paul was not ashamed of Christ, the author of the Gospel. Surely there is nothing in the person of Christ to cause us shame. He was both God and man in one personality—the God-Man. Never did hyphen mean elsewhere what it means here. It both joins and divides. It marks distinction and yet unity. Jesus was as really God as though he were never man and as really man as though he were never God. In the face of this great mystery, it is no wonder that Paul exclaimed: "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto Gentiles, believed on in the world, received up into glory." The most stupendous truth that ever challenged human thought is stated in these brief five words:

"The Word was made flesh". Christianity stands or falls with the person of Christ. From the great Arian controversy in the fourth century and even back to the days of the apostles, the battle theological has been waged about the person of Christ. Historic, apostolic, supernatural Christianity stands or falls with Christ.

That Christ was more than a man is attested by his words, by his works and by his character. Note the words, "Never man spake like this man." His is the ultimate and final word upon every subject upon which he speaks. Towards man he asserts that he is the object of faith, that all human ties, if need be, must be severed for him, and for his sake even death is to be welcomed. He assumes and affirms the attributes and perfections of Deity. If men stumble at his words, he asks them to look at his works. They attest his Deity. From his cradle to his grave were the outflashes of his Deity. The shepherds came to worship him and the Magi came with their gifts for him when he lay a babe on his mother's breast. At the age of twelve he so asked and answered questions in the Temple as to baffle the superlative wisdom of all the learned men who were gathered there. Jean Paul Richter was right when he said that Jesus with his pierced hands had lifted empires off their hinges and turned the stream of centuries backward into its channel. And Leekey was also right when he declared that the three brief years of Jesus' public ministry had done more to soften and regenerate mankind than all the disquisitions of all the philosophers and all the exhortations of all the moralists since the world began.

Behold Christ in his character. His standing challenge for two thousand years is: "Which of you convicteth me of sin?" The response to that question both from friend and foe is the answer of Pilate: "I find no fault in him". He was supernaturally born, he lived a supernatural life, he was supernaturally raised from the dead, and he is this hour exerting supernatural influence and power over the hearts and lives of millions of men and women. Modern civilization would fall into a shapeless mass if Christ were taken out of it.

Christ is the universal man, blending in himself all races and ages and temperaments and types. Born though he was in the first century, he belongs to all centuries. Born though he was a Jew, he belongs to all races. Born though he was in Bethlehem, he belongs to all countries. And every man, be he Saxon or Teuton or Mongolian, or Slav or Latin, of whatever his race or country, who truly comes near to the heart of Christ shall thrill with the consciousness of his sympathy and divine power. Like Paul, we would commit ourselves without hesitation or reserve to the personal Christ, asking nothing more in this world and the next than to know his will and to follow it forevermore.

Paul was not ashamed of the power of Christ's Gospel in the lives and affairs of men and of nations. This Gospel has infallible and innumerable credentials that it is the power of God unto salvation. It has converted South Sea cannibals, African Hottentots, Indian Pariahs, Chinese opium sots, Korean demon worshippers, Confucian scholars, Mohammedan fanatics, Brahmin priests, Buddhist devotees, Japanese statesmen, and on and on, a list which no man can number, out of every tribe and tongue and condition of mankind. The Gospel has given birth to spiritual kingdoms. It has laid the cornerstone of our highest civilization. It has founded institutions of learning. It has inspired our best literature. It has given new conceptions of sin, new ideas of beauty, and new hopes of immortality. It has changed barbarism to civilization. It has emancipated the slave. It has conserved childhood, dignified womanhood, and glorified the home. Throughout all the earth it has accomplished social and moral transformations which to the human heart has seemed impossible.

Men have sought to get rid of Christ in two ways, that is, by critical analysis and logical analysis. But violent and persistent as have been

their efforts to destroy Christ, there he stands towering above storm-tossed sea of human doubt and speculation like some majestic rock at whose base the angry waves foam out their rage and dash themselves in vain.

Glance for a moment at Christ's achievements in history. He moves westward in the person of the apostle to the Gentiles and kindles a flame of faith in the islands of the Mediterranean. He plants his banner at Antioch. He sweeps through Lystra and Derbe and Asia Minor begins to bow before him. He visits Ephesus and Diana begins to totter from her throne. He crosses the Hellespont, amid the quakings of the earth, he wins trophies at Philippi. In Athens, amid classic surroundings of the Acropolis, and Parthenon, his voice is heard calling men to repentance. At length in Rome itself he grapples the world power. When the empire is broken up and barbarians come in hosts sweeping over the ancient empire Christ lays his transforming hand on their untamed spirits. Clovis is converted. The Goths are evangelized. The Franks and Gauls and Scandinavians come bending down to him. England owns Christ's sway. America, through Cavalier and Puritan and Pilgrim, is founded and when the feet of these men touch American shores, the "Sounding isles of the dim woods rang with the anthem of the free" and the praise of Christ.

The church is Christ's monument. She has had a long and checkered career and has often proved unworthy of her high calling, but today she is the fairest among ten thousand institutions and the chief glory in all the earth.

The modern missionary enterprise attests the Deity of Christ. Only in the gospel message of a Risen Christ could be found the vigorous faith that would send men into the missionary enterprise. Call over the great missionary names of Carey and Judson and Yates and Morrison and Livingston and all the rest. When did any comfortable and self-satisfied ethical culture ever produce one single person to be placed in the same category with these heroic names?

Christianity stands or falls with a world faith. Christ is not a national Savior, but he is to be the Savior of all mankind. He is the propitiation for our sins and not for ours only but also for the sins of the whole world.

We long for enduring peace and for wars to cease unto the ends of the earth. It is most inspiring to think of that prophetic day when men shall beat their swords into plowshares and their spears into pruning hooks and when nations shall not lift up sword against nation, neither shall they learn war any more. But when did the prophet say such halcyon day would come? Not when enemies are crushed on the battlefield, but when all nations shall walk in God's paths. The most vital matter therefore in the world is for Christ's friends to lay their every power under tribute to preach Christ's gospel to every creature and to call all nations to walk in his paths. Our work shall never be done until at the name of Jesus every knee shall bow and every tongue confess that he is Lord to the glory of God the Father. We must rest not and halt not until we write his name large across the sky of the whole world, and make his voice the deep undertone of all human life and apply his principles to the solution of every problem in the world. When will Pentecost be repeated? It will be repeated when Christ's people undertake Pentecostal tasks in the old-time Pentecostal power.

We need no new gospel to win the world. The way of the cross is ever the way of triumph both for Christ and his people. The tragedy of the world is not poor wages, nor bad legislation, nor ignorance, nor poverty,—the supreme tragedy of the world is sin. There is only one adequate remedy for sin and that remedy is found in the cross of Christ. That cross is the sign manual in the redemption of mankind. It is the central fact towards which all previous history converges and all subsequent history diverges, with its crimson tide for ever. All the light of sacred story gathers about that cross. Redemption is

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there and not elsewhere. The salvation of men is not to be found in creeds and ceremonies and rituals and sacraments and forms of righteousness which men perform, but it is to be found in Christ, the one mediator between God and man. Let Christianity be reduced to a mere ethic and you would immediately fling away its redeeming power. All such gospels are utterly bankrupt of the power necessary to regenerate and redeem a sinful world.

The one hope of the world lies in the reign of Christ. There are many occasions of division and rivalry among the nations. We do not disparage the work of the diplomats and statesmen, but redemption of the world does not lie in that direction. The world's hope lies in the Saviorhood and Lordship of Christ.

He is not going to divide the work with Mohammedanism or Buddhism or Confucianism or any other ism that opposes Christ. His dominion shall extend over every acre of the earth.

The crowning glory of Christ's gospel is that it may be fully tested and proved in the crucible of human experience. Christ submits himself to the scientific test of demonstration by experiment. Men may call on Mohammed or Confucius or Buddha and they will get no answer. Let them call upon Christ and they will be forgiven of sin and clothed with moral re-enforcement for the battle of life. Destructive criticism can not finally shake our confidence in the Bible, because in that God-given book we find revealed our own experience. With our more than 11 million Baptists we may quickly fill the whole earth with the knowledge of Christ if we will only be faithful to him. The world can be saved only by the gospel of Christ. Society is to be transformed by transforming its individual units.

Stupendous days and demands now confront us. Will we tread the paths of the cross, abjuring all selfish ease and giving our best for him? It is an hour for our re-dedication as preachers to the faithful preaching of this dynamic and divine gospel. It is an hour when parents should bring their children with the light and joyfully give them to his service. It is an hour when every talent of learning, of wealth, of piety, of prayer, should be laid on the altar for the winning of the world to Christ. The open door of the ages is before us. The whole world invites and challenges immediate occupation for Christ. Autocracy must go, both in church and state. Sacramentalism and sacerdotalism must likewise go—they are the grave-clothes of a moribund and decadent faith. The day of the inalienable rights and worth of the individual is everywhere coming to the fore. Christ's people are to cast up the highway for the spread of his gospel everywhere. If they will only be true to their privileges and resources, the name of Jesus will soon be known in every dialect under heaven.

STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS May 1—September 1

| | 1922 | 1923 |
|----------------------|-----------|-----------|
| Alabama | 4,116.29 | 3,292.47 |
| Arkansas | | 2,062.20 |
| District of Columbia | | 685.64 |
| Florida | 3,841.54 | 2,967.09 |
| Georgia | 9,557.33 | 8,575.23 |
| Illinois | 1,100.00 | |
| Kentucky | 9,077.87 | 6,119.86 |
| Louisiana | 2,186.35 | 1,965.38 |
| Maryland | 3,500.00 | 2,500.00 |
| Mississippi | 3,676.85 | 4,472.52 |
| Missouri | 3,084.96 | 4,331.52 |
| New Mexico | | |
| North Carolina | 3,281.70 | 3,098.90 |
| Oklahoma | 5,238.48 | 5,655.35 |
| South Carolina | 2,423.64 | 511.10 |
| Tennessee | 4,363.10 | 5,398.20 |
| Texas | 529.00 | 82.39 |
| Virginia | 9,126.22 | 5,697.80 |
| Miscellaneous | 2,424.57 | 670.75 |
| Total | 68,527.90 | 58,086.40 |

REPORT OF THE FOREIGN MISSION BOARD FROM 75 MILLION CAMPAIGN From May 4th to August 31st

| | 1923 | 1922 | 1921 |
|----------------|-----------|------------|------------|
| Alabama | 7,323.16 | 8,034.91 | 10,258.37 |
| Arkansas | 2,051.96 | 125.00 | 721.50 |
| Dist. Columbia | 1,633.70 | 600.00 | 5,228.75 |
| Florida | 3,216.54 | 3,293.51 | 4,615.64 |
| Georgia | 16,573.60 | 16,473.60 | 23,794.90 |
| Illinois | | 100.00 | 2,720.00 |
| Kentucky | 15,861.55 | 12,044.20 | 12,526.00 |
| Louisiana | 2,452.38 | 2,680.90 | 4,182.26 |
| Maryland | 6,180.00 | 6,680.00 | 8,430.00 |
| Mississippi | 2,279.49 | 6,034.66 | 7,564.31 |
| Missouri | 6,893.02 | 8,326.81 | 356.58 |
| New Mexico | | | |
| North Carolina | 7,353.66 | 12,199.64 | 10,868.84 |
| Oklahoma | 2,885.96 | 10.60 | 1,389.80 |
| South Carolina | 4,550.00 | 10,950.00 | 10,830.00 |
| Tennessee | 4,005.00 | 7,944.50* | 133.60 |
| Texas | 40.00 | 68.75 | 251.73 |
| Virginia | 7,232.67 | 13,100.00 | 36,735.66 |
| | 90,532.69 | 108,667.06 | 160,607.94 |

* \$5,000.00 Received after books closed Aug. 31.

Current Assets and Liabilities Sept. 6, 1923

| ASSETS | | |
|---|--------------|--------------|
| Balance in Bank | 8,010.42 | |
| Certificates of Deposit | 20,000.00 | |
| Liberty Bonds | 100.00 | |
| Stocks and Bonds | 1,350.00 | |
| Notes and Bonds | 29,554.37 | |
| Annuities Released—Securities not sold | 15,621.90 | |
| Liabilities in Excess of Assets | 2,982,187.74 | 3,056,824.43 |
| LIABILITIES | | |
| Borrowed Money | 1,296,405.25 | |
| Due Theo. Seminaries as of May 4, 1923 | 272,665.26 | |
| Fund for Evangelistic Hall, Canton | 46,052.74 | |
| Due African Mission on 1922 Appropriation | 29,559.47 | |
| Letters of Credit | 1,412,141.71 | 3,056,824.43 |

At the railroad station at Oxford there is a rack full of tracts published by our Sunday School Board. Most of them show the way to be saved and the need of salvation, but some are on our distinctive Baptist faith. This is evidence that some live Baptist has been on the job about there. You may remember that R. Q. Leavell was pastor there until recently.

Brother D. W. Moulder assisted Pastor L. S. Gardner in a good meeting at Weathersby, in which eleven were baptized and three added by letter. One of these was a man 82 years old. The church was ready at the beginning and happy at the conclusion, for it was a great revival. Brother James Pickering led the song service most acceptably.

In the church work a vacation time shows clearly that although the bulletin board carries the name of Rev. I. Am It, the influence of the church is measured largely by the quality of the work done by those whose names appear only on the clerk's records.—Ex.

Pastor W. L. Grafton reports a good meeting at Harmony church where seven were baptized. He was assisted by G. O. Parker. Also at Shiloh where S. W. Rogers assisted. Two were baptized. Again at Unity where E. C. Hendricks assisted and two were baptized.

W. E. Fendley reports 217 received into churches during his meetings in August, and one church going from half to full time.

Dr. S. J. Porter resigns the care of First Church, Oklahoma City. All the deacons resigned at the same time.

THE 1923 SOUTHERN BAPTIST HANDBOOK

In answer to numerous inquiries about the Southern Baptist Handbook for 1923, we beg to advise the brotherhood that it will perhaps be Thanksgiving Day in November before the Handbook will be completed and gotten from the press. This delay is due solely to the fact that we are making the survey of the country Baptist churches of the South to include all the rural churches in each State which affiliates with the Southern Baptist Convention, instead of including only those churches which returned our questionnaires.

Because of this delay, however, we have decided to issue the country church survey for each State as completed, in pamphlet form. We have already issued the survey of the following States, viz: Georgia, North Carolina and South Carolina. A copy of any of these pamphlets will be sent free to any pastor requesting them. Should the State Executive Boards in any of the States wish large quantities of these pamphlets the Sunday School Board will be glad to have them printed for this purpose at a very nominal cost.

The survey of the country churches for each State and a summary for the whole South will be gathered up and published in the Southern Baptist Handbook for 1923. The 1923 Handbook will also include the largest amount of information concerning the progress and needs of our work which has yet been given. The price will remain the same as heretofore—50c for paper edition and \$1.00 for leatherette.

DR. E. P. ALLDREDGE,

Secretary,

Department of Survey, Statistics and Information.

TEACHERS OF INTERMEDIATE CLASSES

The Intermediate Department of the Organized Class Magazine for February will feature the graduating classes from the Intermediate Department into the Young People's Department.

If you are teaching a sixteen year old class and wish to have a place in this number of the Magazine, send a picture of your class accompanied by an account of its work in the department, also its graduation program to Miss Virginia Lee, Baptist Sunday School Board, Nashville, Tenn.

THE DYNAMIC THAT THE PREACHER ESPECIALLY NEEDS

The word for "power" in Acts 1:8 is the Greek for dynamite—whence our word "dynamite". But now a modern, worldly church and its ministry is rejecting it and substituting "pep" for it. For example, a member of one of our prominent churches, that has been looking for a pastor, inquired of me: "Where can we get a pastor with pep?" Oh, the sin and the shame! An editor of a leading church paper, in an editorial, remarked: "We have the best educated ministry in the history of the church, and the weakest." That editor is now a prominent theological professor in a leading church theological seminary. No wonder that the church is puzzled with how to reach the people.

W. A. JARREL,
Station A, Dallas, Texas.

Brother J. E. Byrd is back from Palestine and is busy attending the associations. We understand that Brethren Palmer and Farr are also back at Hollandale and Grenada. The world and the work will have more of meaning and interest to them because of their tour.

Brother Lee B. Spencer was called to Oakland and churches adjacent. He has the matter at present under consideration.

Hillman College had a good opening last week. They are crowded to their capacity.

The Baptist Record

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MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

LAYING ON OF HANDS

The laying on of hands is never seen in a Baptist church as a religious ceremony except in connection with the ordination of men to the gospel ministry or to the office of a deacon. It may be that some have wondered what significance attaches to this; or it may be that some have passed it by without giving any thought and so attaching no significance to it. But if it has a meaning, it ought to be known, or it loses its value. If it has no meaning, it ought to be abandoned.

The question can properly be answered only by a study of the New Testament. To be sure there is mention made also in the Old Testament of laying on of hands, which may add something to our knowledge of the practice. For example the priests in making sacrifice for the sins of the people were to lay their hands on the head of the goat or bullock to symbolize the transference of guilt to the victim whose blood should make atonement for the people. Again Moses was told to lay his hand upon Joshua that he might be honored and obeyed by the people. Something of the authority which Moses had exercised was thus transferred to Joshua.

In the New Testament Jesus is said to have laid his hands on people to heal them. From him the spirit of health went to bring strength to the diseased. Also when deacons were chosen, the apostles laid their hands on them. When missionaries were sent out the representatives of the church at Antioch laid their hands on them. It seems also that in the church in Samaria the apostles laid their hands on people who received the Holy Spirit for some special form of ministry. In the sixth chapter of Hebrews the laying on of hands is spoken of as one of the fundamental and elemental gospel teachings, just as repentance and faith and baptism. In all these cases it symbolized the imparting of the Holy Spirit to qualify the recipient for some specific work.

It would seem that it was as much a recognition of the fact that, in the estimation of their brethren, these men already had the Holy Spirit, as it was a prayer that they might receive the Spirit. The men who were selected as deacons were said to be "Full of the spirit". It was at once a public recognition that the men had the Spirit of God, and a symbolic prayer for the continuance of the special anointing of the Spirit, that the men designated to the office might make full proof of their ministry. Those who participate in an ordination service or those who witness one today ought to do so with a knowledge of its significance that they may enter intelligently and heartily into it.

HOW FAR IS FOREIGN MISSIONS

Many things have happened in our generation that tend to take the far out of our foreign missions. For example a message can go around the world today as quickly as it could go the distance of five miles a little over fifty years ago. We are told that a message has actually compassed the earth and returned to the place where

it started, in twenty-three minutes. It may be in twenty-three seconds by the time you read this.

When Adoniran Judson sailed for India he was months on the way, and it took other months for his people to learn what had become of him. But now they have an earthquake in Tokyo, Japan, and the seismograph in Washington or Seattle records it before you can bat your eye. The fires have not died out in Yokohama till the relief ships have started on their way with medicine for the suffering and food for the hungry. The missionary preacher who got on his horse in Carolina a hundred years ago to bring a Bible and a hymn book in his saddle bags to Mississippi, took longer to make the trip than does many a man sailing as a missionary to some "foreign land", and passed through more perils than a modern missionary does. What is a foreign missionary anyway? Is it a man who crosses the road to save another, or crosses a creek, or the state, or the ocean? Distance has been wiped out.

Or does some one say, it is not distance but the difference in race or speech that makes foreign missions. In that case we have to remember that we are just as foreign to other people as they are to us. It is a queer feeling to be in another country and know that everybody is looking upon you as a foreigner. You who have thought of others as "wops", are now yourself a "wop". The tables have turned. Had you thought that if the gospel had never been sent to "foreigners", it would never have reached you. There was a party among the early Christians who were opposed to giving it to others. But blessed be His name they didn't have their way. For that which had been hid from former generations was made known to the apostles and prophets, namely that the Gentiles were fellow heirs, fellow members of the body of Christ. The very essence of the gospel itself takes the far out of foreign missions.

THAT COUNTRY PRODUCE PLAN

By T. J. Moore

I heartily endorse the plan and fully believe that it will afford a means by which many can be led to give who otherwise cannot. I have tried the plan in a few churches and it worked well. I give my experience in Leaf River church in Covington county. I am giving it from memory and may not have all the details accurately stated.

It was during the year just before the world war had been entered by our nation, when there was no sale for cotton and money was very scarce. In the March monthly service we were to prepare for making a Home Mission offering in April. During the Saturday service a wise deacon, Brother J. N. Welch, rose to his feet and suggested exactly the plan you are urging that now be used to secure gifts to the 75 Million Campaign fund. This suggestion was adopted and at the Sunday service the next day after a sermon on missions, the pledges were taken of the things each church would agree to give and bring to the church on Saturday of the April service. A committee was appointed to canvass the absentees. The church was eight miles from Collins, their railroad town. A merchant was engaged to take at current prices and pay cash for all the produce we could gather and one of the members agreed to carry it to town free of charge. The pastor suggested that each donor try to sell his own contributed produce between then and the April meeting and bring the price to the church instead of the commodity. The result was that we got a handsome donation and all but one (who brought a shoulder of bacon) had sold their contributed produce themselves and brought the money in its stead. The lone piece of meat was sold on the church ground and all was turned in in cash.

I believe in the plan and if every church having farmers, truckers, gardeners, dairymen, or poultrymen will adopt this plan and appoint a committee to present it to this contingent of their

membership, it will greatly increase our benevolent offerings.

Brother pastors and deacons, begin now to work it up and have the round-up before October 31st if possible.

A REVIVAL OR BIG MEETING; WHICH?

By W. J. Epting

To revive is to recover new life or vigor, to recover from a state of neglect, the spirit and courage of the church has been revived. A revival arouses the church to liberality and self-sacrificing devotion and leads them to serious whole-hearted enthusiastic loyalty and consecration to duty.

A big meeting is a religious spasm, a momentary earnestness. Sometimes a lamp will burn all right for a while and then grow dim and the smell become so offensive that you have to put it out, if you shake the lamp the light will grow brighter but it doesn't last long, there is plenty of oil in the lamp, the trouble is with the wick, the wick is too short. The wick of conviction is too short with some Christians, shake them up in a big meeting and they will shine all right for a little while, the oil of God's grace is abundant but the wick of prayer and Bible study is so short that it does not go down into God's grace. If you will examine the top of a short wick you will find that it has become charred and crusted. The short wick Christian has become charred with neglect and crusted with excuses. A big meeting is momentary and passing, a revival is permanent and abiding.

We make great announcements and catchy advertisements. "Our revival begins at such and such a time. Dr. So and So, D.D., LL.D., one of America's GREATEST Evangelists, will conduct our revival." How do we know he will conduct a revival? It might turn out to be a big meeting.

A real revival will make bickerings and unbrotherly criticisms cease, will promote love, pay the unpaid salary of the pastor, enlarge missionary activity, nurse the sick and "Visit the widow and fatherless in their affliction and keep himself unspotted from the world". A revival produces loyalty to the revealed will of God.

We have held too many big meetings and not enough revivals. We must not get so anxious to count numbers that we lose sight of hearts. To get a person's name without his heart only means we have added another name to the list of unrelies. The best way to judge a series of services is to go down the stream of time five or six months, you can easily discern then whether you have had a big meeting or a revival. May God give our churches old fashioned, sin destroying, soul saving, and church empowering REVIVALS.

The pastor, Rev. J. T. Phillips, was assisted in the meeting in Brazzaville church, Holmes county, by Rev. T. J. Moore, of Eden, Miss. It was a real revival of the Christian people of the community.

Pastor T. J. Moore writes: Rev. B. A. McCollough did the preaching at Anding. This consecrated man is greatly loved by the people and did good service. He was asked to come again. One splendid man came into the church by baptism.

We were told of a union meeting in Mississippi conducted by a Mr. Bennett, a Methodist preacher, in which the preacher took occasion to say that anybody who said that there was only one scriptural mode of baptism, or that immersion was the scriptural method of baptizing, proclaimed himself an ignoramus. How is this for a "union meeting"? It seems not an uncommon thing for "union meetings" to be the occasion for belittling Baptists and Baptist beliefs. It may be that the preacher was provoked to this foolish remark by seeing most of the converts going to the Baptist church.

MISSISSIPPI COLLEGE OPENING

On Wednesday, September 19, a large company of the friends of the College assembled in the chapel to express their interest and see the work of the new session well begun. Pastor B. H. Lovelace read a part of the ninth chapter of James and dwelt upon the verse, "We must work". It was a timely and helpful message. He told the young preachers that those who dodged the study of Greek because it meant hard work were clipping the wings of their ministry for life. Miss Williams of Hillman College voice department sang "Little Mother of Mine", accompanied by Miss Riley. Prof. Calinowski led the congregation in an inspiring song service. President Provine spoke with gratification of the large number of state officers recently elected who are Mississippi College men, including the governor, treasurer, attorney general, railroad commissioner and penitentiary commissioner.

The speaker of the morning was Governor-elect H. L. Whitfield, who spoke of the happy memories of his student days here on the campus thirty-seven years ago. He said students will have also a few ghosts of their mistakes to haunt them in the after years. He talked out of his heart, which is deeply interested in young people in school. He said we need to get back to the fundamentals in education. Play should be kept in the right proportion. Any sensible man can pick from among school boys the men of the future. We are too much consumed with a desire for physical pleasure. This undermines and eats away the character. The things that go to make a man are work, self reliance and sacrifice. Try to visualize what you will be twenty years from now. What response are you making to the sacrifice of parents. Affluence is more dangerous than poverty. The right kind of chivalry is not that which simply knocks down a brute who attacks a woman. It is the purpose to preserve purity in your own conduct toward women. Governor Whitfield could not forget that he had a long time had girls in charge, and often addressed some of his remarks to them. He told them that the way to have happy homes after marriage is to preserve the proper conduct toward men now. He said that Mississippi College had always put honor above money making.

Dr. B. W. Griffith, President of the Board of Trustees, made a brief talk, emphasizing the traditions of Mississippi College. President Provine made a short address, promising that there would be no hazing. We are informed by Dr. Patterson that there are about 350 young men present. The new members of the faculty were introduced, four in number. The session begins with fine spirit.

Five eights of all Negro church members in the United States are Baptists. The other three eights are scattered through various "sects".

Dr. C. D. Johnson of Baylor University and his wife made a brief visit to Mississippi relatives in September. He is one of our Mississippi College men who got his doctor's degree and made good out in the West.

How close in spirit is modern "liberalism" to ancient Jesuitism, can be seen in some of the things written by Mrs. Corra Harris in recent issues of the Saturday Evening Post. She is the widow of a Methodist preacher, but scouts the idea of an inerrant, authoritative Bible. And here is a sample of her ideas of truth. She speaks highly of Bishop Candler, but suspects that he does not believe all he says about his perfect faith in the Bible. But she supposes that he justifies himself, and to her it seems sufficient, in believing that his pretense of faith will do others good. Here is justifying hypocrisy on the ground that it will do good. We have no doubt of the bishop's sincerity and of the genuineness of his faith in the Bible. How any honest person could believe him insincere and still respect him is beyond us.

FIRST DAY IN PARIS

Again I realize the difficulty of making real to those who have not seen them the multitude of things we have seen today. And those who have seen them will easily see the inadequacy of my description. But such as I can I am giving you. Late to bed and early to breakfast, and we were honking down the banks of the Seine River, then across over a bridge built of the stones of the Bastille which the Revolutionists destroyed during the Reign of Terror in Paris about a hundred and fifty years ago. Speaking of "honking", all the automobiles here have the old time rubber balls to squeeze and sound the alarm. As I sit in my room now at the Palais d'Orsay I can hear them like a procession of children's Christmas horns.

We made our first stop when we reached the Champs Elysees which is one of the beauty spots of Paris and strewn with historic memories and memorials. Here are the symbolic statues, female figures representing all the chief cities of France. The first one we came to was that of Starsburg, which from 1871 to the late war was clothed in mourning because held by the Germans. But now restored when Alsace and Lorraine were retaken by France and the Allies.

Close by this statue the guillotine was erected and over 2,000 people were beheaded during the revolution. To the right there are the Tuleries now occupied by hotels and offices. But I pass on to the Arch of Triumph, which is one of the most impressive pieces of masonry I have seen. It extends over the way through which we pass and frowns or smiles down upon you, according as you are friend or foe. It embodies the traditions and spirit of the French people, and is the crystalized expression of their patriotism. There are four large panels of outstanding figures, the most striking and familiar of which is the one representing the Marseillaise which is the aroused militant spirit of France. A winged woman enraptured with a passionate patriotism is leading the multitude in marching and singing the French national anthem. You may recall pictures of this or imitations of it used in America in the times when war bonds were being sold. It is pleasing to an American to note in the French monuments a substitution of the impersonal national spirit, for the statues of kings and kaisers so common in Germany. It is the voice of the people which is heard and not the rattling of the sabers of tyrants. He will also notice a difference in these French ideals of liberty from our own in that their memorials seem to be of freedom broken loose violently from oppression. They are wild with passion and joy; while ours is of liberty into which we have come by natural growth and therefore restrained and taken as a matter of course. These differences have a historical background. But the most impressive part of this great arch of victory is the slab on the floor which marks the burial place of the unknown soldier whose body was borne there some while after the late war and laid to rest amid great honor. One can hardly imagine this in a land of emperors, but in a republic it is the natural honor to the common man. At the time of our visit the slab was covered with flowers and continually surrounded by a group of people who stood in silence with bared heads. I thought of the long line of boys, theirs and ours who answered the bugle call and followed where duty led and need prompted. I ought to be fair, so will say that I saw flowers laid at the base of the bronze statue of Kaiser William the First in Berlin. They say here that when the German army marched into Paris in 1870 that the kaiser wanted to pass under this arch, but the marshal of the city told him that if he did he could not be responsible for the behavior of the enraged populace. So he marched around it and not under it.

In hastening to speak of this arch I didn't mention that we passed one of Cleopatra's needles, a huge stone obelisk given to the French by the Egyptian government in 1836. I had seen another in New York, and there is one in London.

Each is an immense stone, very long and pointed at the top, covered with Egyptian hieroglyphics. We passed the House of Deputies (Congress), the Madelein church, which is said to be the most perfect specimen of Grecian architecture ever used for a church. There were other historic buildings also, but to mention names would be just an effort to tax your memory without contributing anything to your stock of information. We passed the statue of Victor Hugo and the place where he lived when he wrote one of the world's most famous stories, "Les Miserables". Back through shaded streets which make Paris different from most other cities in Europe and very beautiful.

In the afternoon we went again and passed first the War Building whose sides are marked for some distance with scars made by shells from an airplane. We spent a long time in the Hotel des Invalides, which is a war museum. It gets its name from the fact that it was originally intended as a home for disabled soldiers. As you pass in at the gate you are shown various war relics taken from the Germans, wrecked airplanes, a tank, a siren which warned of the air raid, cannons, etc. Among these the item of most interest was the car in which the armistice was signed. It is apparently a dining car and inside was visible from the window the table on which the armistice was signed, the German generals being shown the dotted line on which they were to put their signatures. I am sorry to say this car is not being well taken care of.

I pass by many things in this museum to come to the tomb of Napoleon Bonapart. We were shown many things connected with his exile and death, and finally were led into the dome where his body lies. The room is circular, as large as a big church, and in the center is a marble pit apparently forty feet across and twenty feet deep, well lighted from above, surrounded by a marble banister. Down into this you look upon the immense sarcophagus of Napoleon in which his body lies. The sarcophagus or coffin is made of beautifully polished brown stone called porphyry, given by one of the Russian tsars. It would weigh many tons and is of two pieces, the excavation and the top to it. The whole place is lined with flags taken from many nations during the Napoleonic wars. When we were there, there were many visitors, a stream of them coming and going incessantly.

We went from here through the National Luxembourg Museum, which is said to be the best collection of present day painting and statuary. We passed Roman ruins of 1800 years ago, a fragment of heavy, thick stone wall. We went inside the Palace of Justice in which all law cases are tried from the highest to the lowest. We passed a lawyer dressed in a black gown like a priest. The towers of this building are said to have been built 600 years before Columbus discovered America. In this building are two old chapels, one for servants and one for royalty. There are fifteen marvelously constructed windows of beautiful stained glass. They are twelve by forty-five feet, and were constructed by St. Louis, the crusader. We also went to Notre Dame, one of the most famous of the cathedrals in front of which is a heroic sized statue of Charlemagne. We passed the church struck by a shell from the long range German gun in 1918 when a crowd of worshippers were killed. Also the place of the Bastille, which the Revolutionists destroyed, and the "Column of July" which celebrates the overthrow of the Bourbons. Along here as we passed a crowd of women on the street seeing our bus go by yelled, "Vive Les Anglais". Rah for the English, but we didn't understand soon enough to tell them we were Americans. We drove out through the Grand Boulevard that surrounded the old city, saw some of the ancient wall rather the gates which alone are left of it and came back tired and hungry. Hoping you are the same,

I am respectfully

Yours Till Next Time.

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

LIST OF ASSOCIATIONAL ORGANIZERS For Budget-Stewardship Movement

District 1

| Association Organizer | Address |
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| Copiah Co.—Rev. J. P. Harrington | Crystal Spgs. |
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| Madison County—Hon. Paul White | Canton |
| Rankin County—Mr. W. B. Collier | Brandon |
| Simpson County—Rev. W. L. Landrum | D'Lo |
| Smith County—Rev. J. W. Hudson | Raleigh |
| Yazoo County—Dr. Webb Brame | Yazoo City |

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| Marion County—Rev. W. R. Cooper | Columbia |

"STEWARDSHIP NUGGETS"

"There must be more giving or there will be more grasping."

"Return unto me and I will return unto you, saith the Lord of hosts."

"Oh that my people had harkened unto me, and Israel had walked in my ways."

"Whosoever harkeneth unto me shall dwell safely." "He that trusteth in riches shall fall."

"Be ye doers of the word, and not hearers only." "If ye love me, keep my commandments."

"Lay not up for yourselves treasures upon the earth." "If riches increase, set not your heart upon them."

"Men cannot become niggardly and mean while they set apart a fixed proportion of their income for Christ."

"God so loved the world that he gave—we are to give because we love." Have you any gift too good for Him?

"The silver and the gold are mine, saith the Lord of hosts." Yes, every coin we have is literally the Lord's money.

"Whosoever shall lose his life for my sake and the gospel's, shall save it." "He that soweth bountifully shall reap also bountifully."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction."

"Give unto the Lord the glory due unto his name; bring an offering and come into his courts, worship the Lord in the beauty of holiness."

"There was a certain rich man which had a steward; and the same was accused unto him that he was wasting his goods." Was that steward you?

"Do as thou hast said, but make me thereof a little cake first." "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

"The great Head of the church has not given his people very full instructions about some things, and no directions whatever about other things equally important, but on the subject of giving the teaching is very full and distinct."

Just twenty years ago, Charles A. Cook wrote these words: "The sin of wasting money is becoming so enormous that there is reason to fear that heaven will not bear much longer with it, but will in some way visit it in judgment." Has the time come?

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not pour out a blessing that there shall not be room enough to receive it." We expect the blessing to come first; the Lord requires the tithe first.

"STEWARDSHIP NUGGETS"

(Contributions solicited for this column—original thoughts, quotations, clippings, not to exceed one hundred words. Send direct to N. T. Tull, Jackson, Miss.)

When God looks at your offering, He expects it to be "without blemish".

"This, then, is Stewardship—that I shall recognize and acknowledge the lordship of Another."

"Not one said that aught of the things which he possessed was his own". Possession is not ownership.

"There can be no stewardship, either of life or possessions, where Jesus Christ and his program are not recognized."

"I have called you friends." "Stewardship may survive ignorance, but it can never survive the violation of allegiance."

"Beware lest thou forget the Lord thy God, and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth." "Remember the Lord thy God, for it is He that giveth thee power to get wealth."

TRACTS FOR FREE DISTRIBUTION

Pastors and workers may order the following tracts and leaflets in such quantities as they are prepared to use to advantage. Always give name of tract and number desired. Send orders direct to N. T. Tull, Jackson, Mississippi:

"The Fourth Year" (75 Million Campaign), by The Conservation Commission.

"Reaching Toward the Goal" (75 Million Campaign), by the Conservation Commission.

"The Christian's Stewardship", by Dr. Lloyd T. Wilson.

"The Local Church and The Every Member Canvass", by Dr. J. T. Henderson.

"A Farmer and His Tithe", by Dr. J. T. Henderson.

"God's Tenth", by Dr. A. J. Gordon.

"Mississippi Baptist Program, Sept. 1st, to Dec. 31st", a leaflet on the fall program.

"A Mirror for Reflecting Our Financial Standing With God", by R. B. Gunter.

A CHURCH WITH MANY PREACHERS

Doubtless there are but few churches in the state as fortunate as the Oxford Baptist church, in the number of efficient laymen in its membership.

This church has had no pastor since July 1, and yet not a Sunday has passed that the pulpit has not been acceptably filled. Only two or three times has the pulpit been filled by preachers. On all other Sundays the pulpit has been filled by laymen of the church. Many of the lay sermons have been equal to sermons usually delivered by regularly ordained preachers.

A church is exceedingly fortunate in having so many efficient laymen in its membership. The Sunday School, prayer-meeting and other activities have gone right along, possibly not quite as well as if the church had had a pastor.

This church has been fruitful in sending out preachers from its membership. Recently three of its young men left for the Southern Baptist Seminary at Louisville, namely, Wilburn Smith, Murry Taylor and Earle McElroy. These are all promising young men.

A number of the University students every year are active in the young people's work. The flying squadron of the University and the flying squadron of the church, are joining hands in doing work in the surrounding territory. A number of engagements have already been booked by the flying squadron of the Baptist church. Laymen seem to be coming into their day, and right well are they using their opportunities for the spread of the kingdom of righteousness.

W. I. HARGIS.

ROUND ABOUT JERUSALEM

By J. E. Byrd

My second trip in Palestine was from Jerusalem down to Jericho. On the way we stopped at the "Inn". From Jericho we saw Elisha's Spring and from there to the mountain where the Savior was tempted. We went from there to the River Jordan and Dead Sea and on the way back to Jerusalem, stopped at Bethany, visiting the tomb of Lazarus, the home of Mary and Martha and Simon the leper.

Much could be said of the impressions received at all these places but the greatest thing to me, is reading my Bible with a new interest, and I hope a better understanding.

From Jerusalem to the Sea of Gallilee, our first stop on the way was Jacob's Well. There we saw the village a short distance away on the little mountain side from which the people came out when Jesus was there.

We saw just a short distance from there the tomb where Josph is said to have been buried when he was brought up out of Egypt.

Our next stop was in Shechem and from there we went to Tiberias on Sea of Gallilee where we spent the night. On this trip from Jerusalem to Tiberias we had a great view of both the valley of Shechem and plain of Esdraelon.

From Tiberias we crossed the Sea of Gallilee in motor boat "to the other side" where Jesus fed the five thousand and from there to the ruins of the city of Capernaum and back to Tiberias.

From Tiberias we drove to Mt. Carmel stopping on the way at "Cana of Gallilee" and Nazareth. While in Nazareth we visited the carpenter shop, Church of Nativity and Mount of Precipitation. From this mount we could see the village, which is the reputed home of the prophet Jonah and Mount Hermon, which is far to the northeast.

When we got to Mt. Carmel we had our lunch, which had been ordered ahead by phone, and got away from there about 5 o'clock in the afternoon, driving to Jerusalem, reaching there a little after midnight.

We spent our next half day visiting in the city of Jerusalem. The "Wailing Wall", the Mosque of Omar, the Church of the Holy Sepulcher, Pilate's Judgment Hall, the prison, Solomon's stables, the Pool of Bethesda, the various gates of the city, and David's Tower are the places of especial interest within the city wall.

We closed our tour of Palestine by spending the last half day in visiting the Garden of Gethsemane, Golgotha, the "Garden Tomb", and Mount Olivet.

Much, we would like to say, about this trip, but not now.

It has been the dream of my life that some day I might have this opportunity. Now it has come. I am deeply grateful to every Mississippi Baptist for making the trip possible, and to both our "State Board" and S. S. Board for granting me the vacation.

PASTORS' CONFERENCE

I see some reference to the value of Pastors' Conferences in our Associations. I want to testify to the benefit we have received from such an organization. We have been strengthened in our knowledge of the Scriptures, and the fellowship of the brethren has been greatly strengthened; also interest in our denominational work has been increased.

We would not do without this monthly meeting. One of the benefits realized is it takes from brethren the desire to criticize others. That is a great gain. It is an unseemly thing to hear one Baptist preacher finding fault with another. May our Father direct us all.

Yours in Him,

J. P. WILLIAMS.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

BLUE MOUNTAIN BREEZES

The College opened her fifty-first session, September 19th. The opening was better than last year. However, we added forty-one rooms to our capacity during this summer and so we could have accommodated practically a hundred more students than we were able to accommodate last session.

We still have some vacant rooms and should be glad to hear from students who are interested.

We are better prepared than ever before to give proper comforts, conveniences, and educational training. We have standardized our faculty and our library, and have met the conditions specified for admission to the commended list of the Southern Association of Colleges and Secondary Schools.

We have made excellent arrangements to accommodate both high school, and college students. We have separated the two so as to meet the requirements for standardization, but we have an excellent high school faculty of four college graduates, and can accept students who are ready to begin high school work. We can meet the demands, therefore, of those who are seeking first four year class courses in either high school or college.

We are also able to offer first class advantages in piano, voice, violin, pipe-organ, Home Economics, Expression, Physical Culture and art.

Dr. E. B. Hatcher has started off with great enthusiasm in the department of Christianity and Social Relations. He is offering excellent courses in Old Testament, New Testament, Sunday School Pedagogy, Biblical Introduction and History of Christianity. His assistant in the department, Mrs. W. T. Lowrey, is offering valuable courses in Mothercraft and Social Education.

It seems to me that we have the best satisfied, most cheerful body of students that I have ever seen together at the opening of a school session.

As usual, Prof. J. E. Brown has a big crowd of fine boys in the Mississippi Heights Academy.

Our new pastor, Rev. W. R. Cooper, of Columbia, Mississippi, will probably begin his work with us the fifth Sunday in September. His family are here, and four of his daughters are students at the college.

W. T. LOWREY, President.

September 21st, 1923.

THE BROOKHAVEN PASTOR HOLDS SOME MEETINGS

In June Brother Taylor was with Rev. J. C. Parker at the Kingston church, Laurel, Mississippi, a meeting of ten days. There were sixty-five additions.

In July Pastor Taylor was with Rev. A. S. Johnston at the Seminary Baptist church ten days. There were thirty-five additions. Later in July he was with Brother Gunn at Mt. Zion in Pike county in a meeting of five days. There were three additions.

In August he had the privilege of being with the Ebenezer Baptist church in Calloway county, Missouri, in a county-wide evangelistic campaign. Eleven churches in the county participated. This is near Fulton, Mo., where Brother Taylor was pastor for eleven years. There were twenty-two additions to the church. A fine revival spirit which still abides, others have joined since the meeting closed.

In all of these meetings there was manifest the marvelous power of the gospel of Christ and striking evidence of the truth, that if "He be lifted up, He will still draw men to him".

CHRISTIAN STEWARDSHIP

(The following is quoted from the message of the Baptist World Alliance to the Christian Brotherhood of the world.)

Christian Stewardship rests upon the foundation of God's ownership of ourselves and our possessions, "Ye are not your own. Ye have been bought with a price", is the divine declaration. All wealth is to be held in trust as God's gift.

It is to be used as He commands. The right of private ownership of property by the Christian does not mean the right to do as he wills with his own, but rather as God wills. The mere accumulation of wealth is not the aim of the Christian business man, but rather the use of wealth in the service of God and man. Under the old dispensation the Jews gave at least one-tenth of their income to the service of God. Christians are not under law but under the gospel. But surely their obligation requires giving upon a scale equal to that of Jews. One-tenth, however, does not exhaust the Christian's obligation. All that he has belongs to God and his giving should be in proportion to the needs and requirements of the Lord's work and his own ability, whether it be one-tenth or nine-tenths or even more of his income.

CLARKE MEMORIAL COLLEGE OPENS SIXTEENTH SESSION

On Wednesday, September 12th a large company of friends and students assembled in the old C. M. C. chapel for the opening of another session. President McLaurin ushered in his administration with a broad smile of satisfaction with the fine group of young men and women and a message full of optimism for the future of the institution. This is said to be the largest opening for the college in the last ten years.

It will be remembered that our Education Commission visited Clarke some months ago and went on record for the continuation and strengthening of the institution. The marks of approval are already in evidence around the college now; building renovated and painted, campus greatly beautified, ministerial cottages in course of construction and as good a faculty as any institution in the state, its size.

Mr. Claude Bennet delivered a very stirring opening address.

J. C. RICHARDSON.

MY STEWARDSHIP

By T. S. Hubert

This may be sung at church services or used by committees in church to church campaigns.—Ed.

Tune: "Maryland, My Maryland"
Within my heart thy voice I hear,
My stewardship; my stewardship!
In sov'reign call distinct and clear,
My stewardship; my stewardship!
It is not mine to make reply,
It is not mine to question why,
But mine to say, "Lo, here am I!
For stewardship; my stewardship!"

The nations wail out their despair,
My stewardship; my stewardship!
Shall I not heed? Shall I not care?
My stewardship; my stewardship!
How fast the seasons speed away!
And draws apace the judgment day!
The time is short—must not delay!
In stewardship; my stewardship.

On yonder hill I see a Cross,
My stewardship; my stewardship!
It teaches gain by way of loss,
My stewardship; my stewardship!
O, blessed Savior, let it be
That all I am and have Thou'lt see
Giv'n as Thou gavest all for me,
In stewardship; my stewardship.

And when to Him account I make,
For stewardship; my stewardship!
O, may I see His smile awake,
For stewardship; my stewardship!
As pointing souls I shall have won,
He says to me, "Well done! well done!
Enter my joy, sit on thy throne!"
For stewardship; my stewardship!

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

A Missionary Emphasis for Children's Week

How big is your child? Doubtless in school this fall tests will be made to be certain that your child is well-developed in every way. His eyes will be examined with the optician's chart; his heart-beat will be counted; the dentist may look at his teeth, and why? In order that nothing preventable shall hinder his progress as a student in school from his first day in the beginners class on and on through A and B classes to graduation days. Meanwhile who tests the development of the inner spiritual life of your child? How big is he there? Of the two this latter is far more important, is it not?

Children's Week, October 14-21, is set apart to give occasion to thinking along these seriously important phases of childhood growth. In Sunday School circles much will be said about Children's Week and the necessary religious education which is certainly due the child on Sunday. But in this twentieth century, in these days of 1923-24, Southern Baptists have come to realize that religious education cannot be limited to the hour on Sunday morning and have more or less definitely committed to women in Woman's Missionary Union the task rightly theirs of "training children for world-wide service". No consideration of a child's growth "in wisdom, stature, in favor with God and man" could be complete without including discussion of the missionary side of religious development. The child's eyesight may well be tested by conditions he sees in lands across the ocean; his heart-beat must measure by the Master's pulsing for the whole world; his taste must be led early to missionary facts and features. Said our Master as a lad, "I must be about my Father's business", and so must the childhood of today be zealous. Repeatedly psychologists are warning parents and leaders that the first six, possibly seven, years of a child's life are of all years most strategic in relation to life's true success. "Modern psychologists from their recent investigations have fairly agreed that in the first seven years of the life of the child he receives all the ideas and impressions that determine the character, life and destiny of the man. In after life the youth, the man, simply weaves-into character, achievements and destiny, the materials, ideas and impressions imparted to him". Shall a missionary ignorance and selfishness of interest in this generation of today's young people grown up within a decade or two condemn us for failure to direct well now or shall missionary intelligence and selfless stewardship rejoice us and our Father because we have made the first impressions well for His sake?

Freel's wisdom in dealing with children is recognized beyond shadow of question; he wrote, "You may now in these early years do things with a touch as light as a feather which later you cannot do with the pressure of a hundred-weight". Example in history is not lacking. Cyrus Hamlin, David Brainard, Livingstone were boys when a missionary purpose settled deep into their hearts, later to work itself out in their lives of heroic service. Indeed 50% of all missionaries date their dedication to days in missionary organizations as little children learning

of other children of the world. A twelve year old Sunbeam said recently, "Mission study helps to develop a child spiritually because when told a story of some children who never heard of Jesus it makes them want to do more and be more in the sight of God". One would not minimize the teaching of God's Word for there is truly the revelation of this Jesus whom childhood is challenged to serve, but knowing Him there logically must follow a knowledge of the world for which He came and died or there inevitably comes a self-centered satisfaction which receives His love but never overflows in gift or service. The heathen mother from the earliest infancy of her child puts in its hands a gift for the gods she fears, shall not the Christian mother teach her to give for the completion of the task the God she loves set for His followers through the salvation of Jesus Christ? Giving grows with missionary knowledge. Prayer habits develop with missionary knowledge for there have come to the child friends, unseen, who live in far away lands and need Jesus and there have been introduced to him missionaries, men and women like mother and dad who have gone to take Him to these boys and girls—certainly God will hear—the children's petitions for these he knows through the Sunbeam Band.

You agree, reader friend, we will have a Sunbeam Band, it is a blessing to childhood, to the Kingdom but beyond that, you suggest, let us not burden ourselves with Girls' Auxiliary and Royal Ambassador Chapter, these make too great demands on time, leader's time, time of boys and girls, let the Sunbeam Band suffice as the only distinctly missionary organization for young people. What then? With interest awakened, with taste cultivated, with eyes eager to see, shall we say to them, "No more now"? During the troublesome teens, shall we limit religious education to Sunday? The world calls sound loud and the mid-week demands on time are many but can Christian motherhood obey Jesus Christ and yet make no effort to put first things first daily? Never was our Master too busy for youth to hurry to His side; the disciples suggested that the Lord was too busy to be bothered with young friends but He rebuked them gently that they did not realize the importance of youth being with Him. We who of W. M. U. would follow the King, even would labor together with Him, may well give time to cultivating the friendship of young people whom we may bring to close friendship with Him through missionary education. Girls' Auxiliary and Royal Ambassador Chapter as well as Sunbeam Band should result from the thought of Children's Week. "The race moves forward on the feet of little children". The denomination grows as the interests of its children are world-wide. "Speak to the children that they go forward"—through graded missionary education.

We have on hand a frontier family consisting of husband and wife in New Mexico in need of a frontier box. There are not so many calls for boxes from frontier missionaries as formerly. Who will take this couple and provide a box? Please let us hear from you.

"He that wrought us for this very thing is God."

School bells are ringing all over the land. From out the homes the children large and small are entering upon a new session. In the colleges the young women and the young men are beginning to seek further preparation for life. Beloved, it is a time for special prayer. Let us each day fail not to pray that they enter not into temptation.

Our Scholarship Fund is coming in, and we now have a little more than half. This is being divided and sent for our girls at Blue Mountain and Woman's College. Let us not forget to pray specially for them also. In addition to these, the State Scholarship girls the Fourth District is sending an extra one to Blue Mountain; Deer Creek Association is assisting another at Woman's College; and several local societies like Indianola, Greenwood and others have special College Daughters of their own. In addition to these at College local societies are assisting girls in local high schools. How grateful we should all be for this spirit among our women.

Some heartening words reach us from localities that are at work on our Slogan. Dollars, a few of them, are coming in as extra love gifts strictly for the Campaign but over and above Campaign Pledges. Sisters, let each of us who name the name of the Lord bear this Slogan to the sisters who never read the Record and who have never made a pledge. There is a joy in giving that a great many women know nothing about. Sometimes the greatest help we can give a dwarfed soul comes from leading that soul to a higher plane—the plane of sacrifice.

When this paper reaches you, September, our Stewardship Month, will be closing its doors and entering eternity. What has this Stewardship Month brought to you? What have you brought to this Stewardship Month?

A few weeks ago it was the privilege of this writer to attend an associational meeting of the Auxiliaries of Tippah county. The Young People's Leader of that county, Mrs. Orbrely Street, had prepared a splendid program, using only the members of Auxiliaries on it. The talks were quite inspirational and the spirit of the meeting was one of growth.

There were representatives from each organization in the county except one Sunbeam Band and they were all ready to come but a diphtheria scare prevented. My heart was thrilled when the Y. W. A's. and G. A's. gave testimonies of the helpfulness of that day.

We have had many similar meetings in other Associations but they were held when other engagements prevented my attendance.

We want this to be one aim of all our young people's leaders for this year.

FANNIE TRAYLOR.

We are sure every society in the state is getting ready to follow the September Stewardship Month with the observance of the Week of Prayer September 30-October 5. A Week of Prayer is a good way to usher in October, our Cash Month for the Campaign.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

An Interesting Letter For Our Young People

Lyon, Miss., Sept. 6, 1923.

Miss M. M. Lackey,
Jackson, Miss.

Dear Miss Lackey:

Mrs. Waldrop asked me to give you an account of our Zone Rally held yesterday.

Coahoma society ladies were hostess, and Jonestown gave program.

How our hearts were made glad, for five Y. W. A. girls gave the entire program. Mrs. Waldrop says: "It is the first time she has ever seen the whole program rendered by girls." She was so well pleased with the way the program was rendered, she told the girls that she wanted them to save papers, and give them at the association, next month.

The subject was "Stewardship" and the girls gave much thought to the subject, as their papers showed.

Those taking part were: Angeline White, Charlene Longino, Carrie Jackson, Dana Haynes, and Kathryn Slaughter.

Our Round Table discussion was most interesting. Mrs. Waldrop explained the slogan, "One dollar each quarter from each mother and daughter".

The hostess society served lovely refreshments at the close of the program.

May our Master's work always be first in our hearts and minds.

Most sincerely,

ELMA S. TURNEY,
Zone Secretary.

The B. Y. P. U. Director

His Program—Continued from last week.

5. A union for every member of the church. It will be the work of the Director to organize within the church a B. Y. P. U. for every member of the church that needs training. If there is an unreached constituency, or if the ages are too varied or if the B. Y. P. U. now existing has too many members, a new union needs to be organized to assure the best results from the Training department of the church. Many of our churches are organizing "Adult" B. Y. P. U.'s. and use the Senior B. Y. P. U. Quarterly for their lessons.

6. Organizing unions in other churches. The extending of the B. Y. P. U. is one of the most important phases of the Director's work. We need to help the other fellow in order to strengthen ourselves. Let your B. Y. P. U.'s. assume the task of making your association 100% in B. Y. P. U.'s., at least one union in every church. Have a definite plan by which you can do this. The Director will be the one who will take the matter up with the other churches, he will be the "go-between".

7. Start a "Tithers Band". The

Director's program ought to provide for a time when he will start a Tithers Band among the young people, and at certain intervals present the matter to all the unions. It is not a questionable matter, but a question of whether or not we are willing to give to God what belongs to him. Seek to have a 100% tithing B. Y. P. U.

8. Plan special work for Thanksgiving and Christmas. Thanksgiving and Christmas are two seasons of the year when we ought to look about us and see if there isn't some one to whom we can minister in a special way. There is the jail, the hospital, the home for the poor and perhaps other places where a visit with a basket of eats or even without the basket of eats will bring two blessings, one to the ones who go and one to the one to whom we go.

9. Public installation of officers. Most B. Y. P. U.'s. elect officers twice a year. Since the officers of the B. Y. P. U. are officers of the church there ought to be a public installing of these officers. Plan a good program in which the pastor shall preach a fitting sermon for the occasion, introduce the newly elected officers to the church in their respective relation to the church, and at least the Director will have some words to say. It can be made a most impressive and profitable service.

10. Graduation. If we are to keep the B. Y. P. U. Graded we will have to have an annual graduation. January first Sunday has been set aside for this graduation and we want every B. Y. P. U. to observe this day. Graduation certificates can be had from the Sunday School Board at 25c a dozen.

11. Conventions. We have a number of conventions in our state. Many of our associations have their B. Y. P. U. convention, then we have our District B. Y. P. U. Conventions in June, and the S. S. B. Y. P. U. Convention in March. The Director will make a note of these on his schedule and seek to have some members of the unions attend these inspirational meetings. Compete for the Banners. The Assembly comes in July and a delegation from your church ought to attend this meeting, and the Director will have it in his program.

12. State Schedule of Activities. Copies of the Schedule of Activities for the B. Y. P. U.'s. of the state were mailed to all Intermediate and Senior unions the first of July. The Director will see that each of these suggestions is carried out in the local unions. He will study ahead and be ready to make suggestions to the various unions in the church just how best to carry out these suggestions. To co-operate with the State Secretary in his work and to develop the young people of your church into loyal denominational

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

SUNDAY SCHOOL CLINIC

First Baptist Church, Owensboro, Ky., August 5-26

Attended by Twenty-Four Men and Women from Nine States

C. B. Gardiner, Arkadelphia, Ark.; Geo. I. Weathersby, El Dorado, Ark.; D. B. Hill, Navasota, Texas; C. S. Maxson, Marshall, Texas; Miss Mary Winborne, Como, N. C.; Clay I. Hudson, Cullman, Ala.; Vernon Miles, Port Arthur, Texas; P. L. Johnston, Oklahoma City, Okla.; Miss Louise Russell, Chattanooga, Tenn.; Mr. and Mrs. Lee MacDonald, Pensacola, Fla.; R. B. Sims, Andalusia, Ala.; L. C. Riley, West Frankfort, Ill.; E. C. Roberts, Tallahassee, Fla.; Guy Hitt, Christopher, Ill.; Mr. and Mrs. Ralph Stodchill, Shawnee, Okla.; Emmett Landers, Abilene, Texas; Mr. and Mrs. C. D. Cooper, Lexington, Ky.; J. Earl Mead, Beaumont, Texas; Ellery Hinson, Jonesboro, Ark.; Mike C. Elliott, Orange, Texas; Bryan Robinson, Hillsboro, Texas.

Four Courses in Sunday School Administration Given

1. "Building a Standard Sunday School."—H. E. Ingraham.
2. "The Sunday School Secretary."—Miss Emma Noland.
3. "The Departmental Sunday School."—Arthur Flake and Mrs. W. L. Blankenship.
4. "Sunday School Officers and Their Duties."—Arthur Flake.

ATTENDANCE, FIRST BAPTIST SUNDAY SCHOOL, AUGUST, 1922

| First | Second | Third | Fourth |
|---|--------|-------|--------|
| 265 | 281 | 298 | 314 |
| ATTENDANCE DURING AUGUST, 1923, AS RESULT OF CLINIC | | | |
| First | Second | Third | Fourth |
| 380 | 456 | 558 | 615 |
| Average Offerings per Sunday, August, 1922 | | | |
| \$ 8.00 | | | |
| Average Offerings per Sunday, August, 1923 | | | |
| \$24.00 | | | |

VACATION BIBLE SCHOOLS

The Department of Sunday School Administration now carries the Vacation Bible School work of the Board. Leaflets and other helps are free upon request. Our handbook VACATION BIBLE SCHOOL, by Robert E. F. Aire, of Maryland, for 50 Cents, fully covers the work.

Department of Sunday School Administration

Arthur Flake, Secretary in Charge

BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

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Hillman College

CLINTON, MISSISSIPPI

An Accredited Junior College for Young Ladies. Endorsed by the Baptist State Convention. Located at Clinton, the Baptist Center of Mississippi.

In the opinion of many, the best located girls school in the State. Write for Catalogue.

M. P. L. BERRY, President

Christian workers will be the purpose of the B. Y. P. U. Director.

Next Week—"A Standard of Excellence for the B. Y. P. U.'s. of the Church".

Pike County Reorganizes

Through the efforts of Miss Wilma Gunn the Pike County B. Y. P. U. Convention was reorganized this summer. The young people of the county came together at Silver Springs church and enjoyed a good program that had been well planned. The organization was perfected with Mr. F. S. Fortenberry elected president, the county was divided into three groups or districts with a vice-president elected for each. With this good organization we feel that the county is going to go forward in its B. Y. P. U. work.

Eleven Members of the Good Hope, Panola County, B. Y. P. U. Have Kept Up Their Daily Bible Readings Two Years

We are glad to report the progress of the Good Hope B. Y. P. U. of Panola county. Eleven members have kept up the Bible Readings for two years and got their certificates. The names of the eleven are: Mr. Jerry Ferrell, Mr. Edwin Ferrell, Miss Lottie Ferrell, Mr. Coyle Joslin, Mr. Howard Hendrix, Mr. Robert Woodruff, Mr. Tate Woodruff, Miss Fannie May Woodruff, Miss Nina May Hudson, Miss Louise Woodruff, Miss Mary Woodruff. Five young ladies and six young men.

He—"Are you Hungary?"

She—"Yes, Siam."

He—"Well, Russia long and I'll Fiji."

BEAVER DAM

Have just closed a great meeting at Beaver Dam church, Smith county. Sixty-five additions to the church, 60 for baptism.

Baptized 30 at Harmony. Have had some great meetings in spite of politics. Have received 230 for membership in churches in Smith county where I held meetings this summer. "Smith is coming."

J. W. HUDSON.

SOME MEETINGS

I went to the Western Heights Baptist church in Atlanta, Ga., the 20th of May and stayed throughout the 3rd of June. There we had 50 additions to the church.

Then we held our meeting here at Piedmont, beginning June 20th and running through July 1st. Had 31 additions in said meeting. Dr. R. L. Motley of Florence did the preaching, and it goes without saying that it was well done.

Then on July 16th I was with Pastor A. H. Miller for a week's meeting at Beulah church near Ward, Ala., where there were 12 additions.

Then on August 26th I went to Nancies Creek church, where Pastor Carter is doing a great work, and was with the saints there for one week. There we had 12 additions.

Then I went to a church called Rabbit Town. (The name got started from an old Indian who lived there by the name of Rabbitt.) There we had 9 additions.

And now for the next meeting I go to Atlanta to the Emanuel Baptist church, where I will be with Pastor J. P. Glone for two weeks.

We have had here at Piedmont 129 additions in the last year, and the church was never in better working condition.

Love to all the brotherhood in "Ole" Miss.

Yours fraternally,

J. H. FULLER.

MORE MEETINGS

We have been working in several meetings this summer with Rev. A. J. Linton. All of the meetings have been very successful ones.

Brother Linton closed a meeting at Athens the 24th of August which was very successful. The meeting was attended by large crowds at both morning and evening services. The spirit of the meeting was fine all the way through. It seemed that the interest grew from service to service. We think that this was the most spiritual meeting that we ever attended. When the meeting closed seventy-two had been added to the church; twenty-two were received upon a profession of faith, the others by letter. We have heard several say that if the meeting could have continued for five days, about twenty-five others would have been added. They are planning now on having several more days meeting starting the fifth Sunday in September.

The last night of the meeting the church was visited by fifteen Ku Klux and presented to the church twenty dollars and a letter. The

money was given to Brother Linton, who is doing so much for that church and community.

Those people at Athens are doing a wonderful work for their Master by the help of their pastor. Two years ago they didn't have any church. They were using a school building for their place of worship. The church wasn't organized until some time later. After they organized another community came in with them. They too had been using a school building for their place of worship and Brother Linton was preaching for them. About three weeks before the meeting was to start those people decided they would build a church for their revival meeting. They soon decided on the plot of ground for the structure of the building and were soon busy erecting the building. They did not have the building complete by the meeting, but near enough that the services were held in it.

We wish to say again that they are doing a wonderful work. The ladies organized a W. M. S. during the meeting and are doing a splendid work; also a Sunbeam Band.

We are interested in that church and we ask all the Christians to join us in prayer in behalf of this church.

Yours in the Kingdom work,

LETHA LOWE,

KATY BUCKLEY.

IN KENTUCKY MOUNTAINS

We are having plenty of hard work to do and enjoy it too. We do not feel so far from home now as we have about a dozen school teachers from Mississippi teaching in our county schools. Last Monday I went with Miss Lucy Robinson of Pelahatchie and Miss Susie Mae Robinson of Mendenhall, Miss., to their school on Dry Fork. We got off the train at Uz. There was a man to meet us with two mules, so we doubled up and rode about 3½ miles up the creek to the school. Neither of the Misses Robinson had ever rode a mule, but here was their chance. Miss Lucy fell off. I hope that she will have something to say through your paper.

Last week was spent in Blackey and Dalna. On Wednesday night we organized a Baptist church at Blackey. Blackey is a Presbyterian hot-bed. They have had a school there for ten years, but now they have a Baptist church there with a membership of 21. They thought that we could not find over six Baptists in the hollow. Then we came to Dalna Thursday and organized there with 23 members. Those two fields are 8 or 9 miles apart. They want a pastor who can serve both churches. Second and fourth Sundays at Blackey and first and third Sundays at Dalna. He would live at Blackey. They will pay \$150.00 per month.

I would like to see some one of our Mississippi brethren take this work. A man who had had some experience and still has a lot of love for God's work—plenty of pep, and who does not mind making a sacrifice for the good of the kingdom.

If there is any one who is interested he may address me at Whitesburg, Ky., and I will see that his

name is put before the churches. They asked me to take the work, but as I have about four men's work to do here I feel that I must stay.

ANDY M. TATE,
Whitesburg, Ky.

MEETINGS

It was my privilege to be with Brother W. P. Sandifer at Antioch church, Simpson county, in their meeting, and the Lord greatly blessed us. The folks came in large numbers, and sixteen were added to the membership. Pastor Sandifer is a splendid undershepherd. The Simpson County Association meets with this church in October.

Star

The Star meeting came in the midst of a twenty-day singing school taught by Prof. Allan Armstrong of Tupelo. Both were splendid successes, yet each hindered the other in that too much at one time wore the folks out physically. The pastor did the preaching. Two were added unto the membership. Prof. Armstrong will likely come back next summer for another twenty-day singing school.

J. L. BOYD,
Pastor.

A NEW CHURCH IN WAYNE COUNTY

A month ago at the close of a meeting held by Brother J. A. Lowery at Mazingo school house, west of Waynesboro, a church was organized. Brother Lowery was chosen pastor, Brethren Thomas W. Hollingsworth and Robert H. Murdock were elected deacons, and Brother Emmett B. Raines clerk (Brother Raines' address is Waynesboro, R. I.). Sunday, September ninth, the above named brethren were ordained deacons, the Waynesboro pastor assisting the pastor. The name of the church is Bethlehem, and is a live little band. Already they are making their plans to unite with Wayne County Association, having raised funds for the association and plans for raising money on the 75 Million Campaign budget.

E. H. GARROTT.

ORGANIZED CLASS

Another enthusiastic Sunday School class of forty college men was organized at the Newton Baptist church last Sunday morning.

The class feels proud of its officers, because of their experience in Sunday School work and their ability to handle the affairs of the class. Especially does the class feel fortunate in having for its teacher Mr. M. C. McDaniel, who is now the president of federation of the organized classes of Mississippi.

The class says that it is not organized separate from the rest of the church, but is organized to do more proficient work in the church.

Plans are being laid for great class work and it is hoped that more good will be accomplished this year than has ever been before by the college class.

CLASS REPORTER.

BAPTIST LAYMEN OF SOUTH WILL MEET

Part Men Play in Religious Work to Be Considered at Memphis Conference

In the hope of more fully informing and enlisting the Baptist laymen of the South in all phases of the work of the denomination, a South-wide convention of men has been arranged to be held in Memphis, Tenn., February 12, 13 and 14, it is announced by Dr. J. T. Henderson of Knoxville, general secretary of the Laymen's Missionary Movement, which is sponsor for the meeting.

Fully 1,500 laymen from over the South, including farmers and business and professional men, are expected to attend the meeting, Dr. Henderson says, and while very few preachers will be accorded a place on the program, it is expected a number of pastors will attend in order to encourage their laymen and see how they perform. It is expected that four or five Baptist governors of Southern states will participate on the program, which will be given to a consideration of various means whereby the laymen can make contribution to promoting the kingdom of God in the world.

Memphis Baptists have already begun their preparations for the entertainment of the convention, the second of its kind to be held in the South, the first one having been held ten years ago.

It is probable the program committee of the Southern Baptist Convention will arrange to give the men at least a half-day for their program at the next session of that body at Atlanta in May.—Southern Baptist Clip Sheet.

RESOLUTIONS

Be it resolved by the Mission Board and Pastors' Conference of the Mississippi Association, acting jointly:

1. That we regret very much the removal of our president, Dr. C. T. Johnson, from our Association to another field of labor;

2. That we appreciate his labors as pastor in Liberty and as leader in the Association, in both of which places he has done very superior work;

3. That we have learned to love him for his services' sake and that we count him a sound and trustworthy minister of the Gospel, whose cultured preaching has been attended with the most gracious results;

4. That we follow him with our prayers, praying God's blessing on him and his home, wherever the providence of God may take them.

Adopted by unanimous vote, September 11, 1923, at Liberty, Mississippi.

G. H. SUTTLE, Sec'y.,
Executive Board and Pastors' Conference.

"Why, dear, were you worrying about me?" asked the mother.

"Well, because I was afraid you would be worrying about me."—New York Sun.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The New Orleans Hops, Malt & Extract Co., with all of its branch houses in the city, fell into the clutches of the Federal law a few days ago. This is a large concern and seems to have been violating the Federal law on a large scale. Of course it went into the courts to secure an injunction. This will be heard from later.

In perhaps ninety-nine cases out of one hundred that individual who avers that there is more liquor used now than before prohibition became effective is interested in the manufacture or sale of liquor or loves to drink. Where such is not the case, the person is not informed, or is misinformed, or is simply plainly prevaricating.

Jehan Begum Nawab (queen) of Bhopal, a little state in Central India, has adopted prohibition as the law of her little kingdom. She says, "My policy in prohibiting the manufacture and sale of liquor is working wonders. As great as the loss of income from this source is, we are amply compensated by visibly improved morals and material conditions of my dear subjects." Prohibition in far-away India!

Stunning Figures

The last enumeration of the population of Chicago is given at 2,701,705. Seventy-two per cent. of this population—1,947,376—are of foreign birth or parentage, leaving only 752,329 who were born of American parentage. Of this number 109,458 are negroes. It therefore appears that only 642,871, less than twenty-five per cent. of the whole population of 2,701,705, are born of American parentage.

Full Americans, 752,329; Poles, 319,644; Germans, 285,216; Russians, 154,051. Swedes, Irish and Italians follow in the order named. Court records prove conclusively that most of the offenders against the Eighteenth Amendment of the Constitution are people born overseas or of foreign parentage. Of course these foreigners need a thorough course of instruction in American government and institutions.

This foreign element, while it is doubtless to a considerable extent vicious, is beyond a question grossly ignorant. Much labor must be bestowed upon them before they can be expected to become even fair citizens.

The Anti-Fanatic League of Women

There are said to be at least thirty-seven different organizations whose aim is to ham-string the Eighteenth Amendment through the nullification of enforcement of law. That is just thirty-seven too many. But while, as a whole, they are not to be minimized, yet some of the individual associations are not greatly to be feared.

Among them is one of the more recent to take its place with the enemies of law and order, known as The Anti-Fanatic League of Women. The secretary of this new ally of liberty and freedom and beer and whisky, Miss Marie Doran, New York, is reported to be a clerk in a small office, but the platform is broad. All cultivated, refined, home-loving, nation-serving, patriotic Christian women who can stand on it are invited to send their contributions. It is as follows:

"1. To agitate constantly and aggressively for the repeal and defeat of every suppressive law approved by fanatics, reformers, uplifters, and censors, conspiring to invade and to destroy, by criminal statutes, the individual freedom of the American people and the peace of the American home.

"2. We denounce all such laws as unjust, inequitable, contrary to the merciful teachings of God, and against the spirit of the Constitution of the United States.

"3. We are opposed to the Eighteenth Amendment and the Volstead Act as the most intemperate and harmful piece of legislation which has ever been inflicted upon the people of this country.

"4. We shall vigorously oppose the nomination and election of all persons who favor prohibition and blue laws.

"5. We favor the use of wine, beer, alcoholic beverages, tea, coffee, tobacco, indoor and outdoor amusements, freedom of speech, freedom of the press, the right of peaceable assembly, and religious freedom.

"6. We favor Sunday amusements.

"7. We condemn as anti-American every person and organization attempting to regulate, by law, frenzy and threats, the thoughts, appetites, habits and customs of the individual, and we oppose all censorship other than Public Opinion.

"The Eighteenth Amendment has been inflicted upon us by Prohibitionists who are, RIGHT NOW, openly campaigning against:

"Tobacco, card-playing, boxing contests, Sunday newspapers, teaching of dancing in public schools, all dancing, publication of results of all contests, all Sunday activity and amusements; prohibitionists sanction only church-going, thinking, walking in the woods. Prohibitionists are promoting race hatred, religious bigotry, national censorship of moving pictures, general supervision, in preference to state control, calling members of Congress drunkards, gamblers and libertines.

"They are working unceasingly to promote a gigantic Alcohol Fuel Trust!

"Will you stand for this? If your soul rebels, join us NOW and fight to FREE AMERICA!"—The National Advocate.

WAUSAU

The section of the city of Laurel that has often been referred to as being the most backward section in the city, speaking from a religious standpoint, has recently been moved from center to circumference by one of the best revivals in the history of the church. The preaching was done by the young Rev. B. B. Hilbun, a young man from Jones county who is now fighting his way through school in Mississippi College. His messages were powerful and pungent, delivered with gracefulness and ease. His personal tact and smiling countenance did much toward adding force and making his messages effective. The singing was under the direction of Mr. Walter Grafton, another one of Jones county's most popular and prospective lads, a product of the city of Laurel and for several years a resident of the Wausau section, who has for several years been away from us completing his course in Fort Worth Seminary, and after finishing holding some very responsible positions as assistant pastor. Mr. Grafton is one of the kind of fellows who demands the pride of any city or state from whence he comes. One that we all like to boast of as being one of our home boys. His messages of truth brought to the eyes of many a fearful fate of a lost soul. The prayer services and the personal work, all working together, brought to us one of the greatest blessings ever witnessed in this section of the town.

As a result of this revival the church was greatly strengthened in membership, so far forty-three additions have been received; The Baptist Record put in every home; arrangements for completing the seating the Sunday School rooms, putting in a baptistry, and of doing other repair work and remodeling the church. The church hopes on next Sunday night, September 23, to witness the burying of this number of new converts in our own baptistry in baptism.

D. B. POWELL,

Pastor.

PILGRIMS' REST MEETING

The meeting began at Pilgrims' Rest church, Yalobusha county, Saturday, August 25th, and closed the following Friday at the baptismal waters.

Brother John Gore of Clinton came to the aid of our faithful and consecrated pastor, Brother J. F. McKibben, on Sunday, preaching first at the evening service. He continued with us through the services Thursday night, doing some of the best Bible preaching it has been the writer's privilege to hear. We had tried to pray before he came that God would give him the message and we feel that He did. As he said, he came with no new message, but the same old story of man's sin and of his redemption through the blood of Jesus Christ, the Savior of sinners. God grant to keep him the same humble, faithful preacher of His Truth all the way.

Brother McKibben gave us another good sermon on the marvelous

love of God Friday, after which we repaired to the water to witness the baptism of three new members. We also had one addition by letter.

We should have been so glad to see others come out on the Lord's side, but we hope that seed has been sown which shall bring forth fruit unto eternal life.

Pray that we may grow in grace and in the knowledge of our Lord, that we may be witnesses for Jesus.

A MEMBER.

THE GULF COAST BAPTIST ASSOCIATION

The Gulf Coast Baptist Association convened in its 46th annual session on Friday evening and all day Saturday, September 7th and 8th, with the Long Beach Baptist church. The Ladies' Missionary Convention had held its sessions on the day before. Some 30 churches compose the Gulf Coast Association, embracing the churches of three counties, Jackson, Harrison and Hancock. Dr. Theo. Whitfield, pastor of the Gulfport First Baptist church, was elected moderator, and Mr. W. W. Stocksdale of Bay St. Louis was chosen clerk. Attorney J. L. Taylor of Gulfport had been the moderator for the past two years, and Rev. O. D. Bowen, now deceased, had previously been moderator for sixteen years. Letters were received from the various churches telling of their progress for the past twelve months.

Owing to the large amount of territory covered by the Association, and owing to the more frequent meetings that need to be held, a movement is in progress towards dividing the Association into three bodies, having each county as a unit. The Baptist Associations all over the state seem to be gathering themselves into such bodies. Consequently the Gulf Coast Association ordered its moderator and clerk to give letters of dismission to any and all churches that desired letters to so organize themselves. The delegates of the Hancock churches stated that they expected soon to apply for their letters.

Another matter was ordered by the Association, which if carried out will mean a good deal to the Baptist churches of the coast, was that the Association requested the pastors to meet in the near future and look into the matter of inviting the Home Board Evangelistic Staff (consisting of a large number of evangelists) to conduct simultaneous protracted meetings in the various Baptist churches of the coast country.

The Association also adopted a resolution giving as its conviction that the Southern Baptist Convention should not hereafter conduct another five year campaign for its benevolences, but should instead conduct a campaign every year for the same; however, allowing for a five year program, but only for one year pledges.

After an enthusiastic and profitable session the Association adjourned to meet next year for two full days, beginning at 10 A. M. on Thursday before the second Sunday in September, with the Fort Bayou church.

THEO. WHITFIELD.

A JOYOUS APPEAL

By E. L. Wesson

Some of you will remember that nearly two years ago I wrote an article telling of the Baptist conditions in Holly Springs, Mississippi, and of the determination of the Baptist church here to build a house of worship that will meet its needs and rightly represent the Baptists as a people in this section of the country.

I called attention to the fact that the condition of the Baptists, as a church, in Holly Springs has undervalued the Baptists as a people all over North Mississippi and West Tennessee, hurting the cause generally.

I said that the Baptists here are too poor to build the house needed, but that we believed that God would put it in the hearts of those who love Him and His cause to help us because of the great need and the importance of this place as a school center, the Presbyterians having a college here, and because of the great need of Baptists to see that they are rightly represented all over this section of country.

This is undoubtedly the most important place, from a Baptist standpoint right now that there is in Mississippi, because of the fact that our limitedness for years past has spoken so against Baptists as a people. For that reason we come to you joyously to ask your help, knowing that in helping us build you are helping the cause all over the land.

It is wonderful what God has done and is doing in and through our little church here, and He only knows what He can do when conditions are so changed as not to hinder us and advertise against Baptists.

The deacons have worked the church to a finish. Men have borrowed money on their own hook and put it into the bank to build a house for God. We have done our best, and the town is helping us kindly, and we have now under construction, with Mr. Chastang as bunder, a house which will be imposing in appearance and in every way ample to meet Baptist needs for years to come. This house, as far as a house can do so, will change the opinions of thousands of people about the Baptists. It will speak for them and their love for Christ, instead of against them.

On account of the Baptist need of right representation here, as well as the need for a suitable house for the growing work, we believe that those who love God and the Baptist cause, and know of the conditions as they are, will gladly help us.

Brethren and sisters, I honestly believe that this is the most important thing of a material kind that confronts the Baptists in Mississippi and West Tennessee now. Not because I am here—my work will soon be done,—but because Baptists have suffered so long and so much because of conditions here, and because the time has come to lift the cause we love to its proper place in the minds of the people all over this section of country.

Knowing that this is the condition, and realizing the need, we believe God wants us to build for His

glory; and we believe that you who read this and learn of the condition and the needs will be glad to help us build, therefore we come to you with this glad appeal.

We want to ask three things:

1. We want to ask each one who reads this to pray for us and send us just such a free-will offering as he or she can.

2. We want to ask each one who reads this, whether pastor or layman, boy or girl, to tell the church of which he or she is a member of our condition and need and take up a free-will offering to help us.

3. We want to ask each one who reads this to tell his or her Sunday School about it and take up a free-will offering to help us. Just a free-will offering, each one giving as God may direct.

Do this for Christ's sake, because of the sore need, and God will bless you.

Send all offerings to Mr. C. D. Collins, Holly Springs, Mississippi.

Dr. Gunter, or Dr. W. T. Lowrey, Blue Mountain, Miss., will tell you that what I have said above is the truth. May God bless and direct us all.

E. L. WESSON,
Holly Springs, Miss.,
Pastor.

DRUNKENNESS IN LONDON

You will hear it said occasionally that they don't need prohibition in England, because people control themselves better there. The following in the Religious Herald from Dr. M. Jones tells a different story:

After the service we walked home to our hotel. Daylight saving enabled us to have a good view of one of the poor parts of London on a fair summer Sunday evening. The saloons were wide open; what a sight! Every one of them was filled to capacity with men and women, the men standing or sitting anywhere they could crowd in; the women in the ante-rooms or lobbies. On the streets we saw scores of young girls and women, many of them with white hair and debauched faces, carving pitchers to be filled with beer. Saloon after saloon presented the same horrible sight. Some of the women carried dirty babies in their arms, while little children played around the front and side entrances of the cursed mills of iniquity. Despite the sign, "No drinking outside", women were lined up on the sidewalk with glasses of beer in their hands or resting them on extensions of the walls of the bar-rooms. We met two women walking arm in arm, drunk; saw one lying in a heap on the floor of a taxi, where the drivers usually put the trunks of their passengers; met one young woman reeling from one end of the sidewalk to the other, yelling at us and others as she passed. In a Y. M. C. A. building half a dozen men were lying in a corner on the floor, stupid drunk. On one of the prominent corners of Kingsway, where the Baptist headquarters of England are located, a fine street from every point of view, two policemen conducted a drunken woman of middle age into a hotel, where she probably parked for the

night. And all this in a land where thousands are out of employment, and where the labor problem is so acute that General Smuts made this statement only last week: "If European markets do not recover and those great markets which are peculiarly English markets do not recover, a dreadful situation will arise for Great Britain with her population of thirty-five million." Talk about the evils of prohibition in America! Let any man go to England with an open mind and see the drink evil and he will open his eyes to the curse of England and of Europe—the bar-room!

That same Sunday night we noticed several soap-box orators on the squares we passed. Some were holding religious meetings; others were labor agitators. We listened to one of the dock strikers and to one of the promoters of a teamsters' strike. A policeman was watching the latter as he organized his forces right there and then. The striking docker was running his meeting in competition with a young man, holding a gospel meeting within hearing distance.

CALHOUN ASSOCIATION

The Calhoun Baptist Association held its 48th session with the Rocky Mount church, Tuesday and Wednesday, September 11th and 12th.

It seemed that the Spirit was present from the first and every one expected a good meeting. The crowd was larger than usual.

Almost all the churches, 35 in number, were represented.

The Association was organized by electing Rev. Cecil H. Ellard moderator, the writer clerk, and A. L. Roane treasurer.

The appointee to preach the sermon was absent, and the Association voted unanimous that J. R. G. Hewlett should take his place.

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He did so and preached a very excellent sermon.

There were 161 baptisms reported, among them being 32 at Calhoun City, 22 at Derma, 16 at Concord, 15 at Bethel, 13 at Mt. Moriah, and 10 at Poplar Springs.

This Association has reported many more than it reported this year, but the meetings seemed to be better than usual throughout Calhoun county.

After finishing its business, the Association adjourned to meet at Slate Springs Tuesday after the second Sunday in September next year.

LESLIE E. ROANE,
Clerk.

Wanted! Ambitious
Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions; positions that give every opportunity for advancement; positions of high salaries; positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does It Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.

Address: Dept. B6, Georgia-Alabama Business College, Macon, Ga. or Dept. B6, Georgia-Alabama Business College, Atlanta, Ga.

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East Mississippi Department

By R. L. Breland

Notes and Comments

The Neshoba County Baptist Sunday School and B. Y. P. U. Convention meets this year with Pearl Valley church, eight miles north of Philadelphia, Sunday, October 21, 1923. Come over.

Rev. E. J. Hill, who has been pastor at Oakland, Miss., for several years, is now happily settled as pastor of Merton Avenue Baptist church, Memphis, Tenn. He is highly pleased with his new work, regretting, however, to leave Oakland.

Rev. J. L. Hughes has resigned at Bay Springs to take effect January 1, 1924. He will remain there, however, and serve Sylvarena and other churches near by. Brother Hughes is a fine worker and good pastor.

The meeting at McDonald, Pastor F. M. Breland doing the preaching, was a good revival. Five were baptized and the church encouraged and heartened. Blessings upon the work at McDonald.

The writer was with Pastor A. B. Culpepper at Zion, Kemper county, last week. This was his fourth meeting there, not in succession, however, and the church invited him back next year. There are some as fine Christian characters at Zion as live anywhere and it is a delight to be with such people. Pastor Culpepper is a true yoke-fellow. Four were added to the church, and all seemed more ready for the work ahead.

Mt. Carmel church, Neshoba County Association, is the first church in the county to send in her quota on the building of the ministerial cottage at Clarke Memorial College. Our beloved young preacher, Elder Hughston Johnson, who is a member there, is alive to the work and meets the obligations of the work promptly. He is destined to rise to a place of usefulness. Blessings upon him.

Elder A. B. Culpepper has been called as pastor by Poplar Springs church, Newton county. As stated last week, Brother T. J. Waldrup resigned as pastor there during the meeting some weeks ago. A great meeting is reported.

Pastor J. E. Chapman was assisted by Elder J. W. Rooker in the meeting at Mt. Vernon, Newton county. A glorious revival is reported with a large number for baptism. This is good news to the writer. He was pastor there six years in his younger days and he always rejoices in the progress of the church.

Brother Frank Deering, who was recently licensed to preach by Mt. Sinai church, preached his first sermon in his home church the second Sunday. Reports have it that he made a fine effort for his first one. Pray for him that he may be used of the Lord in a great way.

The General Association will meet this year the latter part of October with Ocobla church, five miles east of Philadelphia, in Neshoba county. This body has done a splendid work

and we welcome it to our county once more. Blessings upon its work.

Regeneration

"Ye must be born again" are the words of Jesus to Nicodemus. It is clearly taught that regeneration, or the new birth, is a universal requirement to enter the kingdom of heaven. The baby in order to get to Heaven must be regenerated. Regeneration comes to those who die in infancy without the exercise of faith on their part, "for of such is the kingdom of heaven". Jesus atoned for the Adamic nature in us, and no one will be damned because he is a son of Adam, so no one will be finally lost who does not transgress the law of God and sin, hence all children of irresponsible age and idiots are safe behind the blood. In God's own way their souls are regenerated at death when death comes to these irresponsibles. But they must be regenerated. When responsibility comes then repentance and faith are absolute necessities before regeneration. "Repent or perish", "by grace are ye saved through faith" are the teachings of the Word.

Now, regeneration is a work of the Holy Spirit. When under the power of the Spirit man repents and exercises faith in God, then the Spirit acts upon the sinful soul, killing it to the old nature and the old life and immediately resurrects, or makes alive, thereby making a new man, characterizing this work of grace as a new birth, born again, born from above, regenerated, saved. It is not a made-over, white-washed, patched-up soul, but a new soul out and out with all the old sinful nature, desires and appetites taken away and the mind of Christ placed therein instead. It was dead in sins, it is now alive to righteousness. It once loved sin and hated righteousness; it now loves righteousness and hates sin. It is changed from a child of Satan to a child of God by regeneration of the soul by the operation of the Spirit of God upon it.

Therefore, regeneration consists of a death and resurrection of the spiritual part of man, a new birth, a new life. "Old things are past away and behold all things have become new". And don't forget that regeneration is entirely of grace, a free gift of God, with no place for good works or moral life. These may follow regeneration but have no place in regeneration itself. Man was dead and helpless (Eph. 2:1) when God found him and quickened him to a sense of his lost condition, just as helpless to help himself and secure life as the dead body in the grave is to rise from the grave without itself. When he is convinced of his sinful doom the Spirit invites to the Savior there "whosoever will let him take of the Water of Life freely" (Rev. 17:22). All who come to God through repentance and faith are regenerated by the power of the Holy Spirit, because He has promised, and "he that believeth not (willeth not) shall be damned". "Ye must be born again".

Notes and Comments

The meeting at Coldwater, Neshoba county, began the fourth Sunday in August and continued until the next Saturday. This is a mission

point where the writer has been preaching this year. The crowds were good and the attention was excellent. The writer did all the preaching. The results were two received by baptism and two by letter. Coldwater is a consolidated school, the nearest church being two miles away. The prospects are good for the work there in the future.

Pastor J. S. Laird closed a splendid meeting at Mt. Carmel last week. Thirteen were baptized, one restored and the church revived. Elder A. N. Thomas assisted in the meeting.

The writer is assisting Pastor A. B. Culpepper in a revival meeting at Zion church, Kemper county, this week.

Elder Weaver, of Texas, assisted Pastor F. M. Breland in his meeting at Conehatta, Newton county, last month. A good meeting is reported.

The Neshoba County Association will meet on Friday before the third Sunday in October for a three days session with Pearl Valley church, eight miles north of Philadelphia. Notify the writer and you will be conveyed out from Philadelphia. We want you to come.

Hope

What is hope? "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." (Heb. 6:19.) Hope, then, is that which steadies the Christian in times of peril. Hope is the fruit of faith, for the sinner is one "having no hope, and without God in the world" (Eph. 2:12). Hope is desire mingled with expectation. We hope for a better resurrection, a better country and a better home, and we expect to obtain them because we have faith in God and His promises, and He has promised all these things. Only the Christian has faith, so hope is a fruit of regeneration.

Again hope is based on the work of the Holy Spirit. He must do the first work in salvation,—convicts, moves to repentance, faith and trust, and there regenerates the soul as an act of grace, "For by grace are ye saved" (Eph. 2:8). Regeneration begets hope in the soul, so that hope is a fruit of the Spirit.

In Romans 8:24, we read, "For we are saved by hope." Here Paul is speaking of the saved soul, declaring that the body, though unredeemed, is sure of redemption which fact is saved, or made real to us, by the hope that redemption of the soul has brought us so, then, hope is a wonderful aid in our Christian life, the anchor of the soul.

Roughton—"I heard you singing down the hall last night."

Dorn—"Oh, yes, I sing a little to kill time."

Roughton—"You have a good weapon."

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1. OPPORTUNITY. A sale is an opportunity for both buyer and seller to make money.

The BAPTIST PRESS—112 President Street—North—Telephone 3044

BAPTIST HOSPITAL AUXILIARY

The Baptist Hospital Auxiliary meets next Wednesday, the 3rd, at 10 o'clock, at the First Baptist church. We hope there will be a large attendance, and that the ladies over the state will take notice of the following needs at the Hospital and Nurses' Home:

Dressing tables, rocking chairs, trays, odd saucers, and glasses.

We hope that some one will have it in their heart to give these.

"Well, well, well," said the oil man as he looked over his property.

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MOUNT PLEASANT REVIVAL

The pastor is Rev. J. T. Phillips, of Lexington. We began on third Sunday in August and closed with the 11 o'clock service Friday following. Congregations were large and the people responsive. Some of the results were, twenty received for baptism, the church much revived, and the closing was given to a discussion of the 75 Million Campaign along with the budget and envelope system for church finance. The system was adopted by unanimous rising vote, the committee appointed and the Baptist Record put in the budget. The pastor and the people were happy and the visiting minister invited back for the meeting next year. Brother Phillips is doing a great work among the country churches of Holmes.

T. J. MOORE,
Eden, Miss.

We have been royally received on our new field at Sumrall. The first services showed marked interest. There were one hundred and twenty-eight in Sunday School and good congregations at morning and evening services. We ask an interest in your prayers.

N. J. LEE.

REVIVAL MEETING

We have just closed a fine meeting with the Philadelphia Baptist church. Rev. E. Floyd Olive of Albany, Alabama, did the preaching. He used his Bible by quoting from it constantly in every sermon, proving his points many many scriptures. Rev. W. W. Grafton of Fort Worth, Texas, led the singing. His solos were real sermons on the atonement and other doctrines.

The Lord added to the church 33 new members, 15 of them by baptism. Praise the Lord!

W. RUFUS BECKETT,
Pastor.

BEAVERDAM

The meeting at Beavertdam, Smith county, the first Sunday in September, was a great one. Brother J. W. Hudson did the preaching. He portrayed the awful results of sin and a sinful life, and the overcoming power of the grace of God. The results were an uplift of the church and community and 65 additions to the church, 58 by baptism and 7 by letter and restoration.

W. R. ALLMON.

RESOLUTIONS FROM WAUSAU BAPTIST CHURCH, LAUREL, MISS.

During our revival we had with us to do our preaching Brother Ben Hilburn, who brought us the message in a clear, forceful way. We are very grateful to the Lord for directing this gifted young man our way, and we gladly recommend him to any church who desires an earnest worker.

Mr. W. W. Grafton led the song service. He is a good singer, and did wonderful work with our choir. Words cannot express our appreciation of his service rendered us. We

wish him success in all his undertakings. The committee also wishes to extend its appreciation to Miss Anderson, our efficient pianist; and Mr. Atkinson, violinist, who so willingly and gladly helped to make our music a success.

We thank God for willing workers and pray His blessing on them at all times.

MRS. T. J. SHEPPARD,
MRS. J. K. ORSO,
REV. POWELL,
Committee.

A GOOD MEETING AT TULA, LAFAYETTE COUNTY

We began Sunday, August the twelfth, closing Sunday night week, the 19th. Brother Hulon Coffman, of Greenville, Texas, did the preaching in great power and with spiritual fervor. Great crowds attended throughout the week, closing with the largest congregation of the meeting.

A great meeting it was, and 16 souls were saved and 13 united with the church and the pastor, with a great crowd assembled on Big Sandy Creek at two-thirty Sunday afternoon, there to attend to the ordination of baptism, a striking scene to see those noble young people separate themselves from the world and line up with God's people to do His will. Eight days and nights of spiritual feasting upon God's love. Substantial proof of this statement was truly made when the pastor asked for a song in the closing service, and while this song was being sung the Deacons hurriedly passed through the congregation taking a free will offering for Brother Coffman, who had come from his home to help, and to our surprise collected \$100.50, besides a nice sum for the humble pastor. May God bless every giver fourfold. Brother Coffman was unanimously invited to be with us one year hence. Pray for us that this will be but the beginning of good things for our Lord at this place.

W. J. ROBERTS,

BELMONT TRAINING SCHOOL

The training school for Sunday School workers was held in the Baptist church at Belmont, Miss., September 2nd to 7th, with Rev. C. T. Davis of Newton, Miss., as teacher. Brother Davis taught the Normal Manual to a class of interested Sunday School workers in a manner that will prove very helpful to them in their God given privilege of teaching His word.

Those completing the Manual and passing an examination to receive the Sunday School Board Normal Diploma were: Mrs. Hattie V. Smith, Mrs. L. L. Davis, Mr. Lee C. Hicks and Mrs. Lee C. Hicks, all members of the Belmont Baptist church. In addition to these workers the Belmont Baptist Sunday School has two workers holding blue seal diplomas, the superintendent, R. L. Elledge, and Mrs. R. L. Elledge. The pastor, Rev. A. M. Nix, also holds the diploma with some of the seals. Some who were not able to attend all the class sessions and take the examination expect to complete the book soon.

CALHOUN ASSOCIATION

The Calhoun Baptist Association met yesterday with Rocky Mount church, 12 miles north of here.

Body was organized by electing Rev. C. H. Ellard moderator, L. E. Roan clerk, and H. Y. Green treasurer.

Rev. J. R. G. Hewlett of Charleston preached the opening sermon; text, Show thy self a workman that needeth not to be ashamed, and delivered a very fine sermon which was indeed a treat to the vast congregation. There are about 36 churches in the association; about 12 preachers present. First day was devoted to receiving reports from the various churches. Second day was devoted to discussions of winding up the 75 Million Campaign, and adopted a resolution presented by Rev. Hewlett prepared by the State Board to carry on the various mission phases after the 75 Million work ended.

According to reports submitted by various churches the association had a great year. Great numbers have been added to the churches and large amounts paid to the various mission causes.

Reports show that Sunday Schools are doing a great work as well as the B. Y. P. U. and W. M. U. which have been very active.

Next session will convene with Slate Springs September, 1924.

Great preparations had been arranged for the entertainment of the visitors and every one enjoyed a fine time, and parted feeling it was good to have been there in the Kingdom work.

W. M. SHELTON,
Reporter.

A WORD FROM TEXAS

We have just closed a great meeting at the First Baptist church, Stephenville, Texas. The meeting ran for two weeks and was one of the greatest awakenings that has ever come to our town. We had the pleasure of having with us for the meeting Dr. R. G. Bowers, pastor of Columbus Street church, Waco, Texas. And his associate pastor, Brother Chas. O. Cook, to lead the singing, and both preacher and singer were at their best.

Dr. Bowers was at his best, his sermons were matchless gems of gospel truth, embodied in chaste and powerful language that carried conviction to the many hearts and lives that heard. He preached a special series of morning sermons during the last week of the meeting at which more people attended than had ever attended the morning services of any meeting ever held in this city. The visible results of the meeting were very large, more than sixty were converted and joined the church. The spiritual life of the whole town was deepened and quickened. Stephenville will never be the same town any more; our visions have been broadened, our conceptions have been heightened, our love for the church has been re-established and reaffirmed. His sermons were powerful, logical, convincing, clear, fresh, and he was overwhelming in his appeals.

IN MEMORIAM

Obituary

Mrs. Susan McFearen departed this life September 13, 1923. She had passed the allotted three score and ten, being in her eighty-first year at the time of her death. She bore her suffering with that patience and fortitude characteristic of the followers of the Lord Jesus, whom she learned to trust and obey many years ago. The deceased was the mother of George and L. T. McFearen, of Clinton. The funeral was conducted by Rev. Johnson, of Bolton, there being present a large number of relatives and friends. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

J. R. HITT.

Dr. Bernard Shipp Holt

Since God in his all-wise providence has seen fit to remove from our midst our dearly beloved Dr. Bernard Shipp Holt, we bow with hearts in submission to His will.

Dr. Holt was born January 3, 1887, united with the Baptist church of Durcan, Miss., in 1918, and died at the age of 36 on the morning of September 7, 1923. The funeral service was conducted in his home, by his pastor, Rev. H. B. Price, and Rev. Measles of Shelby.

Many were the traits of character which endeared him to all who knew him, and one trait so essentially a part of his life, was that of his kindly and charitable judgment of all who passed his way. To his companion he was always kind, and to his children a loving father.

Though our hearts are sad over our loss, we know that all things work together for good to those who love the Lord. And we bow to the will of God who doeth all things well.

We extend our heartfelt sympathy to each member of the family and urge them in this hour to look to God, who is our refuge and strength, a very present help in time of need.

"I cannot say, and will not say,
That he is dead,
He is just away.
With a cheery smile and a wave of
the land,
He has wandered into an unknown
land."

They left us with all of us wishing they might come back again.

Affairs go nicely with us in Texas. Many of our schools have opened and have enlarged enrollments over last year. Texas is fast becoming a great Baptist empire.

Fraternally,
S. B. CULPEPPER,
Pastor.

RESOLUTIONS

Whereas, Rev. S. P. Andrews after having been with us for the last three and a half years, and has by the guidance of the Holy Spirit tendered his resignation as pastor of

the First Baptist church at Houka, Miss., and same has been accepted; therefore be it

solved, that in the loss of our dear pastor we the members of the Houka Baptist church who have enjoyed his leadership for the past three and a half years, have lost our most useful leader and counselor and we know that we will miss his counsel and his co-operation more than we can express. But we bow in submission to the will of the Father, who doeth all things well.

We shall ever hold him in loving remembrance and at all times desire an interest in his prayers.

We wish success for him in all his laudable undertakings for his good and the glory of God.

We gladly recommend him to any one or any church desiring a consecrated pastor or leader for any work fostered by the Baptist church. Be it

Resolved that a copy of these resolutions be spread on the minutes of this church, and a copy sent to the Baptist Record for publication.

W. J. STACY,
MARY SUE THOMPSON,
NORA WILLIAMS,

Committee.

CARRIERE

Have just closed a good meeting with Brother J. J. Walker at Carriere. The congregations grew from the beginning and the interest seemed good. There were twelve additions to the church and some real good church work done. The visiting minister was treated royally. The meeting was an all round good meeting. For which we are thankful to our Heavenly Father. Brother Walker is doing some good work there. The church is growing and the possibilities are good. The town is taking on new life and bids fair to be a real good town in the near future. Some fine people live there. Very best wishes for them.

J. B. QUIN.

A SAD TRAGEDY

A great shock came to the membership of Central Baptist church, Memphis, and to the wide circle of friends of the family last Saturday, at the news that Mrs. Edward Bourne had been killed by a street car, while crossing the street in front of her home at 705 Tate. She had lived in Memphis 54 years, and was 76 years of age. She was a member of an old Southern family, and the wife of Gen. Edward Bourne, a Confederate soldier, and a prominent insurance man of Memphis. They had resided in Memphis since their marriage. Brother Bourne is the only living charter member of Central Baptist church, having joined in December, 1865.

BEN COX.

DECEDA AND EDINBURG

On the second Sunday in August it was my great pleasure to be with Brother H. H. Bethune at Deceda, Jasper county, in a meeting. Brother Bethune is one of our coming young pastors, full of love for lost souls and God's kingdom work. He

has a strong conviction of a call to prepare himself for the work as well as call to the work. His people enjoyed the services so much some came early and began song and prayer services at least one hour before the preaching service. And then if the preacher lengthened his message instead of growing impatient their joy seemed to increase. The Lord gave us a great revival and added six to the church by experience with several professions.

It was my joy again to be with the good people at Edinburg, since having no pastor it was my duty and responsibility and yet a great privilege to be their pastor and visiting preacher for the weeks work. I could not hope for better co-operation not only with the Baptists but with the other denominations as well. All worked together for good to them that loved the Lord and this love was manifested in a great many ways. The Lord added eleven to the Baptist church and one other profession who desired to unite with the Presbyterian church. We organized a senior and junior B. Y. P. U., which I trust will mean much to the development of the young people there. These are a good, consecrated people and capable of doing great things for the Lord but in need of a leader that will just put them to work. My earnest prayer is that God shall give to them such a man.

D. W. BISHOP.

COUNTY LINE (HOLMES COUNTY) REVIVAL

This church has no pastor. I reached them Monday morning, August 28th, to begin the meeting, and closed Friday. Rains and second primary election interfered some. We had 18 additions, 6 of whom were baptized. I made the closing service an enlistment service. Budget and envelope system adopted, the Baptist Record put in budget, and the following Sunday set to receive report of committee on every-member canvass and to take steps to get a pastor. It was a really constructive revival.

T. J. MOORE,
Eden, Miss.

NETTLETON

We had Brother Franks of First church, Columbus, with us at Nettleton, week after second Sunday in July. The Lord graciously blessed his preaching, and gave us 16 for baptism and 4 by letter.

The following week Brother Blount of Okolona helped us at Shannon. Again we had a gracious meeting, with 12 for baptism and 5 by letter.

Then Brother Blount helped at Oak Hill (Brevard), week after first Sunday in August, doing some very fine preaching. No additions just then but two weeks later we baptized 6.

At Plantersville and Temple's Chapel, Brother Jarman of Baldwin preached for us. Four for baptism and 1 by letter at Plantersville; 2 for baptism and 2 by letter at Temple's Chapel.

We thoroughly enjoyed the good

preaching and splendid fellowship of each of these brethren and feel sure all the churches are stronger for having had them with us.

This rounds out our sixth year's work on this field.

Blessings on all the Record family together with the Israel of God.

CHAS. NELSON.

TWO MEETINGS

Please allow me space enough to report two meetings:

Darling.—Darling is a small town north of Marks on the North Dog Railroad. I gave this church an afternoon appointment, and on August 12 I began a meeting, doing the preaching myself, and the local talent furnishing the music and singing. We closed out Friday night with nine for baptism, four by letter and one restored. The membership was much revived and we could have gone on three or four days longer with profit, but other duties called us away. Baptized on man sixty-six.

Payre.—This church is located in Tallahatchie county near Payne consolidated school, and Brother J. A. Bass is the efficient pastor. Brother Bass was disappointed in getting his help at this church and called me on Wednesday morning and I got to him Wednesday night, and we closed out Saturday at eleven at high tide. The meeting should have gone on several days longer, but other duties called us away, so we had to close. We received seven for baptism, four by letter and two by statement, and the membership much revived. All of Brother Bass' work is in Tallahatchie county and he is much appreciated and is doing a good work and may the Lord bless him and his companion.

J. A. LEE.

CONCORD MEETING

It was a good meeting. On second Sunday in August we began a meeting of days at Concord Baptist church, Franklin Association. Brother Harrington, pastor at Crystal Springs, was on the ground Monday morning ready to aid us. From that time on to the end of the meeting he did the preaching. As an evangelist this J. P. Harrington must be among the best. He is orthodox, discreet, earnest and successful. Happy is the church that secures such aid.

Our congregation on Sunday overflowed the house and throughout the week it remained large. The interest grew day by day. The meeting lasted six days. The hospitality compliments Concord. There were added to the church twenty-one by baptism and one by letter. All the honor and glory belongs to God, to whom we give praise.

A. P. SCOFIELD,
Pastor.

America is free from yellow fever, because America assisted in freeing Cuba and the Canal Zone from the plague. England and America prevented the invasion of their own lands by a hostile army as they assisted in repelling the enemy from Belgium and France. We gain strength as we help, we rise as we lift, we are richer as we give, we are blessed as we bless others. "Even Christ pleased not himself." Though he was rich, yet for your sakes he became poor, "that ye through his poverty might be rich."

It is only by the proper exercise of church control that many unwise and ill-advised things may be avoided that are so often done by classes and societies of the church, in the name of the church, which bring the church into disrepute and embarrassment.

Auxiliary church organizations should not be permitted to raise and administer money for the purely common-cause objects of the church. They are primarily enlistment and training agencies and not money gathering agencies.

Any church method which is not in itself an enlistment agency is an imperfect method.

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OCTOBER

CASH GATHERING

MONTH

GATHER IT IN

SEND IT IN

| | |
|----------------------------------|--------------|
| Mississippi's Annual Quota..... | \$700,000.00 |
| Received to date (Sept. 22)..... | 373,556.56 |
| Must raise by October 31st..... | \$326,443.44 |

HOW TO DO IT

Fix a definite date as "Pay Up Day" in your church. The regular preaching day in October should be used by all the fourth time churches. Have an all-day meeting if possible. If not, use that day any way for taking the Cash Offering.

Organize thoroughly for the day. Plan a great program—Singing, Speaking, Praying, Paying. Have the people bring the Lord's money to the Lord's house. Use and thoroughly distribute special contribution envelopes for receiving the offering. These envelopes will be furnished free by the Convention Board. Order direct from R. B. Gunter, Cor. Sec'y., Jackson, Miss. Envelopes will not be mailed out except as ordered.

Follow up the special day with a thorough canvass of all members who have not paid their pledges to date. Also, get contribution from every member who made no pledge.

THE "PRODUCE PROPOSITION"

Country churches should adopt the "Produce Plan" which was outlined on this page last week. The Plan is this:

The members of each country church on some given day in October will bring to some central place their contributions of produce, such as corn, peas, peanuts, syrup, oats, hay, cotton seed, chickens, eggs, butter, etc. The church will have a committee appointed to receive and handle the produce, take it to the merchant, sell it for cash and send the proceeds to R. B. Gunter, Cor. Sec'y, Jackson, Miss.

Every Baptist in Mississippi is called upon to make a real personal sacrifice to meet the great emergency that is upon us. "SELL WHAT THOU HAST AND GIVE." The Lord's cause must have the Pre-eminence.

Baptist Convention Board

R. B. GUNTER, Corresponding Sec'y
Jackson, Mississippi

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